

CONFIDENTIAL.

No. 42 of 1915.

**REPORT**  
**ON**  
**INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL**  
**FOR THE**  
**Week ending the 16th October 1915.**

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[As it stood on the 1st July 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Kham ...	500
4	" <b>Alochana</b> " (P) ...	Hcwrab ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	600
8	"Archana" (P)	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 33 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
14	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
15	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
16	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
17	"Bamabodhini Patrika" (P)	Dg. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
18	" <b>Bangabandhu</b> " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
19	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhosma, Hindu, Brahmin ; age 45 years.	.....
20	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji ; Brahmin ; age 69 years.	4,000
21	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
22	" <b>Bangavasi</b> " (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
23	" <b>Bankura Darpan</b> " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
24	" <b>Barisal Hitalshi</b> " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
25	" <b>Basumati</b> " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000
26	" <b>Banddha Bandhu</b> " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
27	" <b>Bhakti</b> " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
28	" <b>Bharat Laxmi</b> " (P) ...	Calcutta ...	Do. ...	Rabdh Nath De, Subarnabanik ; age about 35 years.	1,000
29	" <b>Bharati</b> " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
30	" <b>Bharatmahila</b> " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
31	" <b>Bhisak Darpan</b> " (P) ...	Calcutta ...	Do. ...	Rai Sahib. Giris Chandra Bagchi ...	250
32	" <b>Bharatbarsha</b> " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhu-shan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
33	" <b>Bidushak</b> " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
34	" <b>Bijnan</b> " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
35	" <b>Bikrampur</b> " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
36	" <b>Birbhum Varta</b> " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
37	" <b>Birbhumi</b> " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
38	" <b>Birbhum Vasi</b> " (N) ...	Rampur Hât ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
39	" <b>Brahman Samaj</b> " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
40	" <b>Brahma Vadi</b> " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
41	" <b>Brahma Vidya</b> " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
42	" <b>Burdwan Sanjivani</b> " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
43	" <b>Byabasay O Baniyya</b> " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
44	" <b>Chabbis Pargana Vartavaha</b> " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
45	" <b>Charu Mihir</b> " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
46	" <b>Chhatra</b> " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
47	" <b>Chikitsa Prakas</b> " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
48	" <b>Chikitsa Sammitani</b> " (P)...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
49	" <b>Chikitsa Tatva Vijnan</b> " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
50	" <b>Chinsura Vartavaha</b> " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
51	" <b>Dainik Chandrika</b> " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000



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<i>Bengali—continued.</i>					
52	" <b>Dainik Basumati</b> " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
53	" <b>Dacca Prakas</b> " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
54	" <b>Darsak</b> " (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
55	" <b>Dharma-o-Karma</b> " (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
56	" <b>Dharma Tatva</b> " (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
57	" <b>Dharma Pracharak</b> " (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
58	" <b>Diamond Harbour Hitaishi</b> " (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
59	" <b>Dhruba</b> " (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
60	" <b>Education Gazette</b> " (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
61	" <b>Faridpur Hitaishini</b> " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
62	" <b>Galpa Lahari</b> " (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
63	" <b>Gambhira</b> " (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
64	" <b>Gaud-duta</b> " (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	" <b>Grihastha</b> " (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
66	" <b>Hakim</b> " (P)	Do.	Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
67	" <b>Sri Gauranga Sevaka</b> " (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
68	" <b>Hindu Ranjika</b> " (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
69	" <b>Hindu Sakha</b> " (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
70	" <b>Hitavadi</b> " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
71	" <b>Islam-Rabi</b> " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
72	" <b>Jagat-Jyoti</b> " (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
73	" <b>Jagaran</b> " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
74	" <b>Jahannabi</b> " (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
75	" <b>Jangipur Samoad</b> " (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100



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	<i>Bengali—continued.</i>				
76	"Janmabhumi" (P) ...	Calcutta	Weekly	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
77	"Jasohar" (N) ...	Jessore	Do.	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
78	"Jubak" (P) ...	Santipur	Monthly	Jnananda Pramanik, Brahmo ; age 40 years.	300
79	"Jugi-Sammilani" (P) ...	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
80	"Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
81	"Kajer-Loke" (P) ...	Calcutta	Monthly	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
82	"Kalyani" (N) ...	Magura	Weekly	Bisweswar Mukherji, Brahmin ; age 50 years.	300
83	"Kangal" (P) ...	Calcutta	Monthly	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
84	"Kanika" (P) ...	Murshidabad	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
85	"Karmakar Bandhu" (P) ...	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
86	"Kasipur-Nibasi" (N) ...	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
87	"Kayastha Patrika" (P) ...	Calcutta	Monthly	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
88	"Khulnavasi" (N) ...	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
89	"Krishak" (P) ...	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
90	"Krishi Samvad" (P) ...	Dacca	Do	Nishi Kanta Ghosh ; age about 35 years.	1,000
91	"Kshristya Bandhav" (P) ...	Calcutta	Do.	Mathura Nath Nath, Christian ; age about 51 years.	500
92	"Kushadaha" (P) ...	Do.	Do.	Jagindra Nath Kundu, Brahma ; age 37 years.	500
93	"Mahajan Bandhu" (P) ...	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
94	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
95	"Mahila Bandhav" (P) ...	Do.	Do.	Miss K. Blair ; age 60 years	500
96	"Mahishya Mahila" (P) ...	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
97	"Mahisya Samaj" (P) ...	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	1,200
98	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
99	"Malancha" (P) ...	Calcutta	Do.	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
100	"Malda Samachar" (N) ...	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
101	"Manasi" (P) ...	Calcutta	Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
102	"Mandarmala" ...	Do.	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400



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<i>Bengali—continued.</i>					
103	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
104	"Midnapore Hitaishi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
105	"Moslem Hitaishi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
106	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
107	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
108	"Murshidabad Hitaishi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
109	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
110	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
111	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
112	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
113	"Nava Vanga" (N).	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
114	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
115	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
116	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
117	"Nirjhar" (P)...	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
118	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly	Fazlar Rahman, Muhammadan ; age 30 years.	500
119	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650.
120	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
121	"Pallivasi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
122	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
123	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
124	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500.
125	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
126	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
127	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kaivarta, Brahmin ; age 32 years.	210.
128	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500



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	<i>Bengali—continued.</i>				
129	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahmin	800
130	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
131	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
132	"Pratikal" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
133	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
134	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
135	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
136	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
137	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabauik ; age 34 years.	300
138	"Rajdut" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
139	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
140	"Rangpur Sahitya Parishad Patrika." (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
141	"Ratnakar" (N)	Asansol	Week'y	Abdul Latif ; age 35 years ; Muham madan.	783
142	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
143	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
144	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by case ; age 50 years.	2,800
145	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
146	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
147	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
148	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
149	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
150	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
151	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
152	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
153	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 47 years.	400
154	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
155	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
156	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhan" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Santosh" (P) ...	Mymensingh ...	Monthly ...	Mohim Ch. Chakdar, Hindu, Kayastha ; age 40 years.	500
159	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
160	"Sebak" (P) ...	Dacca ...	Do. ...	Surendra Sasi Dutta ; age 35 years ...	300
161	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
162	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
163	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
164	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
165	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
166	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
167	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
168	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinav Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
169	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
170	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
171	"Sri Nityananda Sebak" (P) ...	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
172	"Sri Baishnav Dharma Prachar" (P) ...	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
173	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P) ...	Calcutta ...	Do. ...	Dr. Priya Nath Nandi, age 56, years	150
174	"Sri Sri Nitya Dharma" (P) ...	Kalighat ...	Do. ...	Satya Nath Biswas ...	300
175	"Sri Sri Vaishnava Sengini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav ; age 32 years.	600
176	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
177	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
178	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
179	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
180	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
181	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years	300
182	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
183	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
184	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
185	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
186	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
187	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
188	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
189	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
190	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
191	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
192	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
193	"Triveni" (P) ...	Gachar	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
194	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
195	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
196	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
197	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
198	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
199	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
200	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
201	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
202	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
203	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
204	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
205	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
206	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
207	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
208	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
209	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

\* Suspended



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
210	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
211	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
212	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
213	"Fraternity" ...	Calcutta	Quarterly	Revd. W. E. S. Holland	200
214	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
215	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
216	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
217	"Sanjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
218	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
219	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Garo.</i>					
220	"Achikni Ribeng" (P)	Calcutta	Monthly	E. G. Phillips	550
221	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
222	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
223	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
224	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
225	"Chota Nagpur Dutt Patrika" (P).	Ranchi	Monthly	Revd. E. H. Whitley, Christian	450
226	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
227	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
228	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
229	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
230	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	.....
231	"Manoranjana" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
232	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300
233	"Ratnakar" (P)	Do.	Monthly	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years	1,000
234	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450

Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
235	"Gurkha Khabar Kogot" (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
236	"Habul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
237	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones	500
	<i>Sanskrit.</i>				
238	"Vidyodaya" (P) ...	Calcutta	Monthly	Bhaba Bibhuti Bidyabhusan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
239	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
240	"Hindu Patrika" (P) ...	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
241	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
242	"Anwar-ul-Akhbar" ...	Calcutta	Daily	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
243	"Negare Bazm" (P) ...	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
244	"Refaqut" (N) <sup>o</sup> ...	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
245	"Resalat" (N) ...	Do.	Do.	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
246	"Resalat" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
247	"Safir" (N) ...	Do.	Daily	Hakim Ali Hussain Safir	1,000
248	"Tandrut" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
249	"Tirmez ee" (N) <sup>o</sup> ...	Do.	Daily	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
	<i>Uriya.</i>				
250	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

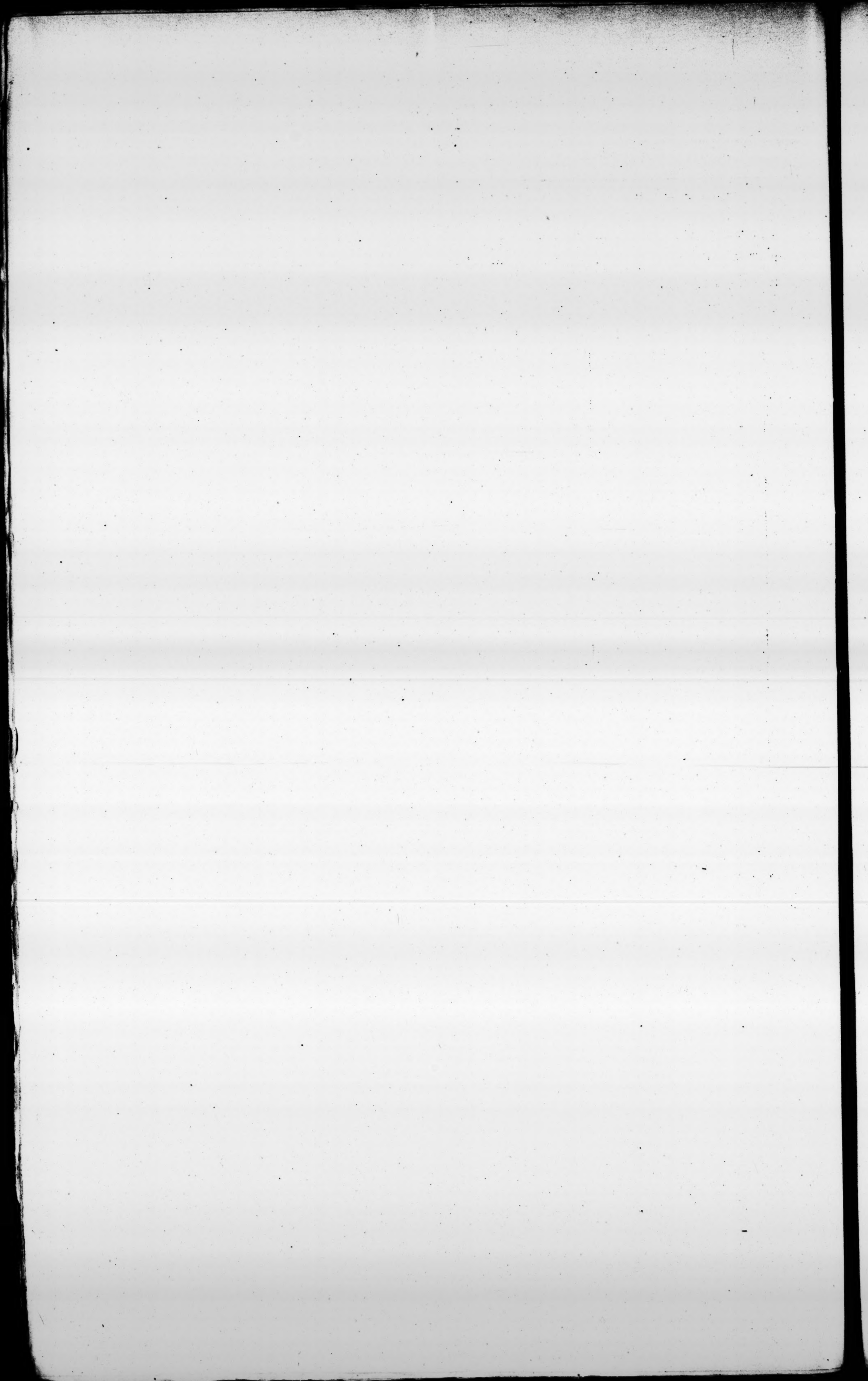
\* Suspended.



*Additions to and alterations in the list of Indian newspapers as it stood on 1st July 1915.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Marmabani (N.) ...	Calcutta ...	Weekly ...	.....	.....
2	Tarjoman (N.) ...	Do. ...	Daily. ...	.....	.....
3	Durbin (N.) ...	Do. ...	Do. ...	.....	.....
4	Rayat (N.) ...	Do. ...	Weekly ...	.....	.....







## I.—FOREIGN POLITICS.

The *Moslem Hitaishi* (Calcutta) of the 8th October writes:—

MOSLEM HITASHI,  
Oct. 8th, 1915.

"German intrigue in Iran." German intrigue continues now in Iran quite as much as before, though it can do no harm to the Allies. Iran, however, is likely to suffer much from this. The British and Russian Governments will, in case the Persian Government fails to preserve that country's peace, take the steps which are absolutely necessary for maintaining peace. Recent news states that certain bands of robbers have appeared at a place whence they can do much harm to the Persian gendarmerie and that they have severely defeated the latter in an encounter. If, therefore, the gendarmerie are unable to cope with the situation, the Persian Government will have to adopt other means for safeguarding the country's peace.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Bangali* (Calcutta) of the 5th October repudiates the allegation that the Indian public do not co-operate with the police in order to shield criminals. The fact is, the

BANGALI,  
Oct. 5th, 1915.

ordinary citizen cannot penetrate secrets which baffle even the skilled detective ability of the force. In all the political conspiracy cases which have hitherto been tried before the courts, the police have secured convictions only with the help of the people of the country. As Sir Michael O'Dwyer recently put it: "It is sufficient to say here that the task of dealing with this lawless element has been largely surmounted, so far as the bringing to book of individuals is concerned, by the activity of the police and the cordial co-operation of the people with the local authorities. The people of the province, true to their traditions, were prompt to show that as a body they had no sympathy whatever with the anarchic idea and terrorist methods of the revolutionaries."

And this admission applies not only to the Punjab but to all India generally. The recent Birpur dacoity also clearly shows how the villagers and their respectable leaders actively strove to hunt down the criminals. So too in Balasore; the Uriyas voluntarily gave information to the police. It is therefore evident that the desire to co-operate with the police in preventing crime is strong in the public mind. But the want of arms is felt as a serious handicap by the average citizen in dealing with armed dacoits. If Government values public co-operation in suppressing crime, should it not take steps to remedy this disadvantage from which the public suffer? Let the police cease to be an object of terror to the public. Co-operation depends on trust. The public trust the British Government whole-heartedly; let Government reciprocate that trust and relax the Arms Act. Let the youths of the country practise marksmanship and the use of firearms. These acts of lawlessness are possible only because the population is timid and disarmed. Men who cannot defend themselves cannot be defended by the agency of others with any great measure of success.

3. The *Dainik Chandrika* (Calcutta) of the 7th October writes that Sir

DAINIK CHANDRIKA,  
Oct. 7th, 1915.

Public co-operation with the police.

Michael O'Dwyer recently bore generous testimony to the help afforded by the public of the Punjab to the local police in tracking down the political conspirators there. This shows that the public at large are prepared to co-operate with the police. Let Government show strength of mind and trust its loyal subjects with fire-arms. Let the police treat the public well, and then all these political crimes will soon be things of the past.

4. The *Bangali* (Calcutta) of the 7th October has the following:—

BANGALI,  
Oct. 7th, 1915.

"What hope is there for me?"

It is not every law which is popular; but even a harsh law can be administered in a way so as to cause the least amount of bitterness. The Press Act evoked the unanimous



opposition of the country, and this fact shows that the measure is not a popular one. The Act may, in fact, be described as a measure for gagging the Indian Press. But if the Press Act be meant to keep the Indian Press within its proper bounds, the Government should also see that the law itself does not overstep its limits nor prevent the Press from doing its duty. For, if our Press is muzzled the public will be deprived of the means of voicing their grievances and thus bringing them to the notice of Government. Besides, helping the Government, as the Press does, in solving many a knotty problem concerning the public, it certainly deserves a little lenient treatment from the Government.

The way the Press Act is being administered does by no means indicate the boundaries within which newspapers are to keep themselves; for we have in many cases found Indian papers held guilty for publishing articles, the publication of which in Anglo-Indian papers has not been taken exception to. The *Star of Utkal* has recently been ordered to furnish a security, though, so far, the editor of the journal has not been told what particular writings appearing in it have been found fault with by the Government. In reply to the Hon'ble Mr. Madhusudan Das's question in connection with the matter, the Government said that the *Star of Utkal* had been often warned before. But were these warnings given by the local Executive under Government's orders, and were the Government aware of the reason for these warnings? Again, are warnings given by the local authorities to be taken as warnings coming from Government? The editor of the *Star of Utkal* asked the Magistrate of Puri whether the Government had passed any order against any particular article, and the answer was in the negative. Is this the kind of warning supposed to have been given by the Government to the paper? So far as we know, the *Express*, in which the paragraph for which the *Star of Utkal* has been punished appeared originally, has not been given any warning at all. Instead of punishing the *Star of Utkal*, the Government ought to have enquired whether the allegations appearing in it were true or not. Is the attempt to find out the truth in a matter and to have any public grievance redressed a violation of the boundaries indicated for the Press? One of the paragraphs which have been taken exception to by the Magistrate alleged that a certain European Deputy Magistrate was in the habit of chasing away cattle from his court-compound during the court-hours, and that the District Magistrate had warned him not to do so. In another paragraph the paper alleged that a certain official had assaulted a Government officer in the presence of several other officers. The paper also wrote an article on the matter. If this is to be taken as "an attempt to bring the Government into contempt," we must say that journalism has become a very difficult thing.

SANJIVANI,  
Oct. 7th, 1915.

5. Referring to the ensuing conference of press proprietors in Bombay, "Conference of press pro- the *Sanjivani* (Calcutta) of the 7th October prietors?" says:—

If Government is guided by the idea that the mental attitude of the people of the country can be changed by gagging the press, the result will be propitious neither for the country nor for the administration. We hope that Government will show its generosity by giving back the press its old freedom.

DAINIK CHANDRIKA,  
Oct. 7th, 1915.

6. The *Dainik Chandrika* (Calcutta) of the 7th October writes that the recent Shibpur dacoity in Krishnagar has afforded Anglo-Indian newspapers an opportunity for

The Shibpur dacoity. demanding wholesale deportation of all political suspects. The difficulty is that these suspects are suspected by the police, who are themselves not above suspicion. Of course, drastic diseases require drastic treatment, but care should be taken to prevent new diseases from arising. How these pests of society are to be weeded out of the community is a difficult problem, but it is one which must be tackled.

HITAVADI,  
Oct. 8th, 1915.

7. The *Hitavadi* (Calcutta) of the 8th October is glad to hear Lord Hardinge announce in the Supreme Legislative Council that the Defence of India Act has been

"Unrest in the Punjab." able to re-establish peace in the Punjab. The writer will, however, be still more glad if His Excellency be graciously pleased to show a little mercy to the persons who have been sentenced to death in the Lahore Conspiracy Case.



8. The *Hitavadi* (Calcutta) of the 8th October has the following :—HITAVADI,  
Oct. 8th, 1915.

"The Arms Act in the present crisis."

The injurious character of the Arms Act is self-evident, but still we consider it our duty to tell the Government what we think of it.

Over and above the visitations of famine, flood, drought, pestilence and so forth, a new thing has appeared in the country, namely, dacoity. The authorities divide the dacoits into two classes, professional dacoits and political dacoits. It is no longer difficult to distinguish the political dacoit from the professional dacoit. If a dacoit is young, appears respectable and carries a firearm he is a political *bhadralok* dacoit. All other dacoits are professional dacoits. Dacoits who cannot be traced are all political dacoits.

The Haripur dacoity in the Tippera district and the Sibpur dacoity near Krishnagore prove that fire-arms are now the arms of dacoits against whom any attempt on the part of the people of the country, who have no weapons to defend themselves save their bare hands and teeth, means sure death to themselves.

As far as the householder who is robbed and shot is concerned, it is all the same whether the dacoit is a political or a professional rogue. Ah, how fortunate for Bengal, that while fire-arms are in free use among dacoits, the householders are forbidden by the Arms Act to touch a fire-arm or even a sword or a spear! There is the police to guard their lives and property.

But what has the police been doing? It is known that many police officers are in the habit of according a rough treatment to the householder and even of calling a report of theft false if they fail to secure the thief. And can anyone honestly say that no police officer can be bribed to let the thief off? We believe that, in no other country, is the relation between illegal gratification and the police so intimate as it is in this country. The authorities can easily test the correctness of this allegation by secretly comparing the financial circumstances of ten police officers with those of a like number of office clerks on the same pay.

What can the householder do now? In some cases the dacoits are political, in some others they are friends of the police. Has not this been proved in an incident at Barisal? For the householder to try to be independent of the police and defend himself against the dacoit means sure death.

Hence the house-holder's only saviour is the police. But never has he got nor will he ever get the help of the police to drive the dacoit away from his door. The work of the police begins after the dacoity has been committed, and even then the police, after making some noise over the matter for a few days, go to sleep over it. A new dacoity also puts a stop to almost all police activity over an old one. People gain very little by reporting cases of dacoity to the police, for not even 5 per cent. of such cases are traced by them.

The *Statesman* has given us a priceless advice. It is to convert all your money and ornaments into Government security. We are unable to make out the meaning of this advice. Does the *Statesman* think that the Government has not the power to check crime? In fact, if any Indian newspaper had told the people as the *Statesman* has done that the Government is unable to check crime, it would have been the first to cry for that paper's prosecution for sedition.

However that may be, but for the extreme stringency of the Arms Act dacoities would have been prevented to a certain extent and many dacoits also would have been caught.

We do not demand a repeal of the entire Arms Act, for we know that Government will never grant such a demand. But arrangements may be made for providing rich people with fire-arms. We cannot imagine how a civilised Government can tolerate the sight of dacoits being armed and the people remaining unarmed.

## 9. Referring to the failure of the case of bad-livelihood brought by the

BASUMATI,  
Oct. 9th, 1915.

Failure of a police prosecution.

police against Ganes Bauri of Chetla, Calcutta, the *Basumati* (Calcutta) of the 9th October writes that although the poor man has been acquitted, he has most probably had to part with his little all to meet the expenses of his defence. The law of bad-livelihood is a formidable weapon in the hands of the police, who are



never unwilling to employ it for persecuting people. There ought to be some law for regulating the application of this weapon.

BANGAVASI,  
Oct. 9th, 1915.

10. The *Bangavasi* (Calcutta) of the 9th October refers to the direction given by the Sub-Judge of Bôgrâ for the prosecution of one Bankim Lal Sen, Sub-Inspector of

Police, and Nalini Kanta Das, head constable, for perjury in a recent case before him. In the course of his judgment, he writes: "During my magisterial career, I have not yet seen anyone who could give false evidence more boldly, more recklessly than this man Bankim. Nor have I seen any police officer who could beat him in high-handedness and utter disregard for law and procedure." Lord Carmichael should peruse this judgment. When will these men of bad character be expelled from the police force?

DAINIK BASUMATI,  
Oct. 12th, 1915.

11. The *Dainik Basumati* (Calcutta) of the 12th October writes:—

An alleged case of police high-handedness in Calcutta.

Babu Mohini Kanta Gupta is a respectable man of Akhil Mistri's Lane, Calcutta. On the 7th idem as he was passing by Nebutala Lane he happened to witness a row. Unfortunately he asked what the matter was. The police failed to catch the *badmashes* who had made the row, but did not hesitate to put the inquisitive youth under arrest. He was taken to the thana and in spite of his entreaties no information was sent to his house. He had, consequently, to rot in *hajat* without any food till the next afternoon, when he was released on bail. Subsequently when he was put on trial, the Magistrate acquitted him. Will the policemen guilty of this high-handedness be rewarded by Government by being locked up in *hajat* without food for 24 hours?

(b)—Working of the Courts.

SANJIVANI,  
Oct. 7th, 1915.

12. The *Sanjivani* (Calcutta) of the 7th October protests against the order of the Judicial Commissioner of Sind that "Qualifications for becoming lawyers"—A new order in Sind. henceforward none but graduates will be allowed to appear in the local Law Examinations. Undergraduates who pass the Pledership Examination often show great ability and intelligence in practice. It is always bad to raise new obstacles to bar people from earning a livelihood.

BANGAVASI,  
Oct. 9th, 1915.

13. The *Bangavasi* (Calcutta) of the 9th October refers to two counter cases recently before the Joint Magistrate at

Charge of assault.

Allahabad, in which one Ross Smith charged Bhutnath Chakravarty of the Naini Sugar Factory with assault, and Bhutnath also brought the same charge against Mr. Smith. Bhutnath's case was dismissed, though Mr. Smith admitted assault. On the other hand, Bhutnath was fined Rs. 40 in spite of his being assaulted. This is curious judgment. Government should look into the papers of this case.

BANGAVASI,  
Oct. 9th, 1915.

14. The *Bangavasi* (Calcutta) of the 9th October refers to a case recently

"Curious procedure in a case."

disposed of by Mr. R. D. Mehta, Honorary Magistrate, Kyd Street Police Court, in which he determinedly refused to accept a medical certificate as excuse for the absence of an accused and wanted the doctor to be produced in court. Since that could not be done, he had the accused brought up before him on a warrant and convicted him before he could engage the services of a pleader. This is astounding, and Government should look into the papers of this case.

(d)—Education.

DAINIK BASUMATI,  
Oct. 6th, 1915.

15. The *Dainik Basumati* (Calcutta) of the 6th October writes:—

"The *Statesman* and the Hindu University."

The passing of the Hindu University Act has, we find, made the *Statesman* quite furious. The good "friend of India" thinks that the measure will lead to every sect in India demanding a university of its own.



and that communal ill-feelings will thus be created. The specious arguments which the paper has put forward are befitting its nature, and we can only say that none of its dismal forebodings will ever be fulfilled. We quite admit that the establishment of sectarian universities is inevitable, but we can never bring ourselves to believe that such a thing is at all likely to lead to the growth of ill-feelings among the different communities in this country. Imparting, as such institutions will, a religious education to their students, they can never encourage them to cherish in their minds anything but brotherly feelings for their fellow-countrymen. It is rather provoking to see the *Statesman* accusing the Government of forsaking their policy of religious neutrality. But do not the Government help Christian educational institutions, where Christianity is preached, with money? Do they not lend similar aid to Christian missionary societies? Why should then the Government be blamed for sanctioning the establishment of the Hindu University? Providing for the teaching of a particular religion cannot possibly mean any violation of the Government's policy of neutrality? It would have been different had the Government encouraged enmity against any religion. But perhaps such arguments are incomprehensible to the thick-headed *Statesman*. Our amiable contemporary describes the Hindu University scheme as a politico-religious movement. But may we ask what has led the journal to come to this conclusion? The Hindu religion is not simply a theory but requires practice in life, and for this practice, again, an education is necessary. The *Statesman* is quite ignorant of all this, though it is so eager to have a say in these questions. It would have been better for the paper's reputation if it had not made itself ridiculous in this fashion.

16. The *Dainik Basumati* (Calcutta) of the 6th October is glad to learn

The Hon'ble Dr. Deva Prasad Sarvadhikari.

from a rumour that the Hon'ble Dr. Devaprasad Sarvadhikari is going to be appointed Vice-Chancellor of the Calcutta University for a further

term. There is nothing, says the paper, in Dr. Sarvadhikari's record for the last two years which may incline one to praise or to blame him. So it will not perhaps be a bad thing if he continues in his present office.

17. Referring to the disputes which occurred at recent meetings of the

"Quarrel in the University."

Senate of the Calcutta University in connection with Sir Ashutosh Mukherjee's committee of

enquiry, the *Sanjivani* (Calcutta) of the 7th October says:—

Mr. Hornell and other Government servants have declined to accept seats on the committee under orders from the Government on the ground that the business of the committee is too multifarious and consequently liable to interfere with the proper discharge of their official duties. This is hardly justifiable, for the non-official members of the committee are also busy men and have other duties to perform besides those concerning the University. We are extremely sorry and astonished to see the members of the Senate quarrelling with each other, and the Government placing obstacles in the way of the University's work.

18. The *Nayak* (Calcutta) of the 5th October writes:—

Amateur theatricals by students.

What is the result of boys taking part in amateur theatricals? If such participation is a

good thing, the sons and grandsons of Dr. Devaprasad, Sir Ashutosh and Sir Gurudas would be among the performers. But they keep their own boys away and induce the greedy sons of hungry parents to get up these theatricals, who thus acquire a taste for what is sensational and luxurious. Dr. Devaprasad once issued a circular as Vice-Chancellor against these theatricals and yet he now patronises them. Do fathers starve themselves to give their sons an education in order to turn them into actors and to teach them the part of buffoons? Who will answer this query?

(e)—*Local Self-Government and Municipal Administration.*

19. The *Dainik Basumati* (Calcutta) of the 6th October writes:—

The Puri Municipality.

The Government have recently declared their policy as regards self-government in India, and the ideal they have pledged themselves to is no doubt highly pleasing to

DAINIK BASUMATI,  
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political agitators like Surendra Nath Banerjee and others. We have, however, more than once seen in the Calcutta Municipality how this ideal is actually followed. The Puri Municipality, which wants its old privilege of electing its own Chairman restored to it, has, we understand, astounded the local Magistrate. But it is quite natural that the Magistrate should get shocked at the impudence of the municipality in trying to free itself from his leading strings.

HITAVADI,  
Oct. 8th, 1915.

20. The *Hitavadi* (Calcutta) of the 8th October says that the recent election of members of the Chandpur Local Board has given general dissatisfaction on account of many of the elected members being non-residential men or Government officers. A re-election is being sought. The attention of the Government is drawn to the matter.

(f)—Questions affecting the Land.

CHARU MIHIR,  
Oct. 5th, 1915.

21. The *Charu Mihir* (Mymensingh) of the 5th October writes that the Settlement operations in settlement authorities of Tangail desire that the cases under sections 105 and 106 for the thanas of Ghatail, Kalihati, Tangail, Mirjapur and Nagarpur should be heard at Tangail town. But Tangail town is very unhealthy and there is no temporary accommodation available here for visitors. These things should be considered before the authorities arrive at any decision in this matter.

DAINIK CHANDRIKA,  
Oct. 7th, 1915.

22. The *Dainik Chandrika* (Calcutta) of the 7th October, while warmly thanking Government for advancing loans to needy agriculturists suffering from the effects of famine, thinks that these advances should be made on a more systematic plan than now. At present a needy cultivator often gets nothing, while a less needy but more powerful one gets what he wants. What is required is a regular survey of each village with a view to ascertain the number of cultivators, the amount of income of each and the extent of help required by each. This inquiry, if conducted by sympathetic officers, will disclose the real needs of the country. Of course, such a plan will necessitate the setting apart of larger funds than now for agricultural advances, but Government may be expected to do so, even in this time of war.

KHULNAVASI,  
Oct. 9th, 1915.

23. The *Khulnavasi* (Khulna) of the 9th October asks the Government to suspend the proposed settlement operations in Jessore, as the people of that district are in great distress owing to the failure of the jute-trade and the recent rise in the prices of food-stuffs.

(h)—General.

TRIPURA HITAIISHI,  
Oct. 6th 1915.

24. The *Tripura Hitaishi* (Comilla) of the 6th October protests against the Government proposal to acquire a plot of land attached to the Kali Temple at Comilla for the purpose of extending the local Kotwali building. This act will very sorely hurt local feeling and as the Kotwali, which is located in a *cutcha* building, can be easily removed to a more central part of the town, the paper asks the Government not to interfere with the temple land.

KHULNAVASI,  
Oct. 9th, 1915.

25. The *Khulnavasi* (Khulna) of the 9th October fully supports the memorial for higher pay submitted to the Government by the peons attached to the Civil Courts of Bakarganj and hopes that, in view of the recent rise in the cost of living, Government will grant their prayer.

DAINIK BHARAT  
MITRA,  
Oct. 6th, 1915.

26. The *Dainik Bharat Mitra* (Calcutta) of the 6th October says that a large sum of money is annually spent on the building and upkeeping of churches and in maintaining, a large church establishment. India is a country where the Christian community is very small. This huge expenditure of public money on church



establishment, therefore, reflects adversely on the attitude of religious neutrality professed by the Government. The paper, therefore, urges the attention of the Government to this matter.

27. Referring to the decision of the Railway Board that Christian missionaries should no longer enjoy the exclusive privilege of travelling at low rates of fare on the Indian railways, the *Bangali* (Calcutta) of the 9th

Maintenance of the Christian Church in India.

BANGALI,  
Oct. 9th, 1915.

October remarks :—

But the Government of India is maintaining the Christian Church in this country with the money of the Hindus and Musalmans. Is not this as much an exclusive privilege of the Christian clergy as travelling on railways at low rates of fare is?

28. A correspondent to the *Bangali* (Calcutta) of the 11th October suggests that the presidents of the proposed Union Committees should be elected by the members of the committees, both nominated and elected, instead of being appointed by the Government.

"The proposed Union Committees."

BANGALI,  
Oct. 11th, 1915.

29. Anent Lord Hardinge's reference to the future of India in his United Service dinner speech at Simla, the *Dainik Chandrika* (Calcutta) of the 11th October writes :—

"Lord Hardinge at the United Service Club—The future of India."

DAINIK CHANDRIKA,  
Oct. 11th, 1915.

Every line of this part of His Excellency's speech gives unstinted evidence of the largeness of his heart, the amplitude of his mind, the broadness of his vision, his love for the Indians and his earnest desire to see them prosper. He is a god in human shape. May he live long after laying down the rod of rule in India and set to work in his native home to widen the path of India's political welfare.

#### V.—PROSPECTS OF THE CROPS, AND THE CONDITION OF THE PEOPLE.

30. The *Raiyat* (Calcutta) of the 4th October writes that the death-roll due to famine in Eastern Bengal is great. If Government advances loans at small interest to these stricken raiyats, as it recently did at Asansol, it might save many of them, as the sufferers have only but Government to look to for help.

Famine in Eastern Bengal.

RAIYAT,  
Oct. 4th, 1915.

31. The *Nayak* (Calcutta) of the 6th October writes that a recent account by Rai Shahib Raj Mohan Das shows that acute famine prevails in the Eastern part of Kishorganj subdivision, especially in the thanas of Bhairab and Bajitpur. The need for relief is urgent, as many families here are reduced to starvation.

Acute famine in Kishorganj.

NAYAK,  
Oct. 6th, 1915.

32. The *Sanjivani* (Calcutta) of the 7th October reports the prevalence of severe distress in the following villages under the Bajitpur Chowki, in the Mymensingh district :—

"Famine in Bajitpur Chowki in the Mymensingh district."

SANJIVANI,  
Oct. 7th, 1915.

Bhatinagar, Umsipur, Aynarpop, Kartatupi, Noahati, Purakanda, Alinagar, Denghar, Faun, Bangalpara, Uchhmanpur, Dala, Sarippur, Shibli, Sonatala, Jamar Bauli, Kadamtala, Bhatla, Mendipur, Chaturchar, Shahapur, Dighirpur, Noakandi and other villages. It is alleged that ignorant villagers are not complaining for fear of the police.

33. A correspondent of the *Sanjivani* (Calcutta) of the 7th October reports that in village Mendipur, 4 miles from Bajitpur in the Mymensingh district, Ayaman-echha, Shaikh Shamsheer Ali's first wife, and her little daughter of 4 years have died of starvation. Also the Shaikh's second wife and another daughter cannot live for 3 or 4 days more, as they are getting no relief from anywhere.

"Death from starvation in Bajitpur in the Mymensingh district."

SANJIVANI,  
Oct. 7th, 1915.

34. The *Sanjivani* (Calcutta) of the 7th October publishes a report that the Serail estate which took charge of famine relief at Chunta has discontinued distributing doles of rice after a single distribution. Hence great suffering prevails. Cholera also has broken out in a terribly epidemic form. The Brahmo Relief Party is giving medical aid to the patients.

"Chunta in Brahmanberia—An epidemic of cholera."

SANJIVANI,  
Oct. 7th, 1915.



JYOTI,  
Oct. 7th, 1915.

35. The *Jyoti* (Chittagong) of the 7th October publishes a correspondence over the names of three pleaders, in which it is said  
"Distress in Cox's Bazar." that severe distress prevails in Indgaon, Idgar,

Machhuakhali, Boalkhali, Napitkhali, Khutakhali, Baratali, Harhbhanga, Bharnakhali, Nandakhali and other villages within the Cox's Bazar subdivision of the Chittagong district. Unless relief is given early, many will die of starvation.

SANJIVANI,  
Oct. 7th, 1915.

36. The *Sanjivani* (Calcutta) of the 7th October has received a telegram reporting the prevalence of extreme distress in the  
"A telegram"—Famine in the Kishorganj subdivision. Ashtagram thana and in some parts of the Bajitpur and Bhairab thanas within the Kishorganj

subdivision of the Mymensingh district. Unless immediate relief is given, there will be many deaths from starvation. Petitions have been made to Government for gratuitous relief and agricultural loans, but as yet to no effect.

HITAVADI,  
Oct. 8th, 1915.

37. The *Hitavadi* (Calcutta) of the 8th October publishes reports of distress from the following places:—

"Famine in Bengal—Distress in Bankura."

*Brahmanberia*.—Labourers are not getting relief from Government. Doles of rice are being given only to persons whose names appear in the lists prepared by chaukidars and subsequently made even shorter by Kanungos and Sub-Deputy Magistrates. The distress is increasing. Hence these lists no longer contain the names of all those who deserve relief. A revision of the lists will take a long time. Appeals to the Subdivisional Officer are ineffectual. He even destroys petitions. Private relief societies ought not to have left the place so soon. Women need clothes very badly.

*District Bankura*.—Village Sonamukhi, villages under thanas Barajorha, Jayrampur, Saltoka, Shiromanipur, Indapur and village Maucha.

*District Tippera*.—Village Chandla.

Government is giving relief, but the doles of rice which people are receiving are too insufficient.

BANGAVASI,  
Oct. 9th, 1915.

38. The *Bangavasi* (Calcutta) of the 9th October refers to the prevalence of acute famine conditions in the villages of  
"Acute scarcity." Chatna and Kuluberia in Bankura district.

Scarcity more or less severe also prevails in parts of Orissa, like Puri, and some of the Garhjat States. Famine exists at Sarisa and other adjoining villages in the Jairampur thana of Bankura district. In Eastern Bengal, in South Chittagong, certain villages on the sea-coast, like Baoratnagar, Satbaria, Charti, etc., are in the grip of famine.

DAINIK BASUMATI,  
Oct. 11th, 1915.

39. Babu Ishan Chandra Mahapatra sends to the *Dainik Basumati* (Calcutta) of the 11th October an account of the  
"Famine in Midnapore." famine alleged to be raging in the village within

Nandigram thana in the Tamruk Subdivision. Some seven or eight deaths from starvation, says the writer, have already taken place and great distress

HITAVADI,  
Oct. 8th, 1915.

40. The *Hitavadi* (Calcutta) of the 8th October writes:—  
prevails all over the area.

"The problem of existence."

The slow but steady increase of prices had been making the problem of existence more and more difficult during the past many years. Government did not pay much attention to it either on account of the difficulty of the problem or for some other reason. The people of the country also did not, on account of the slow rise of prices, show much alarm at it. The European War, however, has given a rather unusually high kick to the prices in a short time and consequently made people thoughtful of the future.

The slow rise of prices, though apparently unnoticed and unattended with much hardship, gradually impoverished the middle classes. The poorer classes, namely, the cultivators and labourers, did not, as the Government rightly thought, suffer much by it on account of rise in the prices of agricultural products and in wages. The war, however, has reduced the prices of many valuable agricultural products such as jute, reduced the volume of trade in the country and thrown labourers out of employment. Add to all this floods and drought, and the result is the present widespread famine in



the country which has affected the middle and poorer classes alike and caused a terrible recrudescence of plunder and dacoity. May be that some cases of dacoity are political, but who can say that the prevalent distress will not swell the number of the political dacoits also

The remedy for this state of things lies in first giving pecuniary aid to the poorer and middle classes and then providing them with employment. They would have been provided with employment if Government saw its way to develop arts and industries in the country. But Government has not now the money to do it. The question, therefore, now remains of giving aid to the famine-stricken people at present. Government has not yet officially announced the prevalence of famine. We pray the authorities to do so, open relief work and raise subscriptions for relief. We also recommend that the price of rice should be reduced in the manner in which the price of wheat has been reduced. Necessity has no law. We earnestly pray that Government will set aside all fiscal free-trade ideas at the present difficult time and restrict the export of rice in order to save the people of the country from starvation.

#### VI.—MISCELLANEOUS.

41. The *Barisal Hitaishi* (Barisal) of the 4th October suggests that as a safeguard against famines *dharmagolas* or granaries should be opened in this country. These granaries should be established by zamindars, and raiyats should be asked to contribute food-grains in quantities proportionate to the produce of their fields. In times of distress, these food-grains are to be lent to raiyats and these loans and their interest are to be paid on easy instalments but always in kind. Babu Pravati Sankar Ray Chaudhury opened such a *dharmagola* some time ago, and it was a great success. The paper hopes that its suggestion will commend itself to the zamindar community.

BARISAL HITAIISHI.  
Oct. 4th, 1915.

42. The *Barisal Hitaishi* (Barisal) of the 4th October is gratified to find some of the British Colonies supporting the proposal of India being represented in the Imperial Conference. It was Indian soldiers who on the battlefields of France were the first to save the British Empire in the sudden calamity which befell it during the present war; so if India is treated with contempt, the solidarity of the Empire will be at stake. The Colonies, says the paper, are therefore now in favour of India having a place in the Imperial Conference for the sake of their own interest, though, of course, we are pleased at their conduct. We hope also that the question of Indian Home Rule will be discussed in the Conference, and that our countrymen will agitate for it.

BARISAL HITAIISHI.  
Oct. 4th, 1915.

43. The *Raiyat* (Calcutta) of the 4th October writes that usurious rates of interest have been the ruin of many raiyats in Bengal and calls for legislation against usury, fixing the maximum rate of interest which may be charged.

RAYAT.  
Oct. 4th, 1915.

44. The *Nayak* (Calcutta) of the 5th October writes:—  
“ Student dacoits.” Our students are committing dacoities—after they have passed their B.A. and M.A. examinations. As we have said, we do not blame the lads for this, the fault lies with the educational system, with English civilisation. We blame also the excessive respect shown to money in these days in our society—without money one cannot be a respectable citizen now. Because of this influence of money, men who have been once in jail, who have been punished for fraud and forgery, manage to secure the title of Rai Bahadur and also honoured positions. When such is the predominant influence of money, we feel bound to try to make money, if not by honest means, then at least by devious means. This is what the life of many respected members of the English-educated community shows, and this is what they hold up as their social ideal. If the lads find that a Babu is given an honourable place in the councils of the

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rulers, is permitted to call himself a friend of Governors, e.t.c., even though he may have looted a bank, ruined many industrial concerns, and misappropriated large amounts of public subscriptions, then indeed if they cannot make money by honest means, they feel compelled to try to make money by devious means.

Then again, considering the way in which you are educating our lads into habits of luxury, they cannot manage to make a decent living on a smaller income than Rs. 500 per mensem. The big palatial hostels and the regal style of living in them, to which our boys get accustomed for four years, ruin their future. Furthermore, a big organisation called the University Institute has been established to effect the ruin of the lads. Musalman boys too are being ruined in this way. After living in these palatial buildings for a time, our students when they pass M.A. and the B.L. examinations and enter life, are confronted with difficulties on all sides—they do not find any opening in any direction for making an adequate income. In the first place they lack the competence to do so, and the kind of competence they have staked their all in acquiring no longer suffices to bring them such incomes as it did in the past. Thus they are driven by hunger, by their habits of luxury, by their social suffering into turning dacoits. During the *swadeshi* agitation, during those days of riot and trouble, our lads found out that dacoities could very easily be committed. The people of the country were disarmed, stricken with disease, weak and timid—one had only to snatch away their money-boxes from their hands. Ever since the avaricious, luxurious, irreligious and impious young men of the country first came to realise this helpless and defence-less state of the country, dacoities have been committed in all parts of Bengal. What will it avail now to abuse our students as dacoits? They are as you have made them. Moreover, dacoity is not a new profession or one wholly unfamiliar to Bengali *bhadralok*. In the early days of British rule, many Brahman and Kayastha families, many zamindars and talukdars used to commit dacoities. Then, again, dacoits have been extolled in high terms both in English and in Bengali literature, from Sir Walter Scott's *Lady of the Lake* to Bankim Chandra's *Anandamath*, from the deeds of the Corsair to those of Tantia Topi—that also is bound to have its effect. As things are, the boys do not obey any social injunctions, they are not governed by the *Shastras*. In addition, they invariably see in every-day life that undue importance is attached to the possession of money and, last of all, they are being brought up in excessively luxurious habits of life. Under these conditions, are they not bound to turn dacoits?

If these student dacoits are sent to jail and punished like habitual dacoits, on coming out of prison they can only live as professional habitual dacoits. This form of dacoity will not be stamped out by punishment, for young men in the impulse of their first youth try to carry out many of the injunctions of the *Geeta*. Many of them are not afraid of death, most of them do not regard thefts and dacoities as immoral acts—rather many of them regard these acts as acts of merit. They are not ashamed to commit these crimes; rather if they are caught, by their language and manner they show that they take pride therein. They laugh at the public opinion of present-day society and treat its opprobrium with utter scorn. In these conditions, punishment by the State or by society will not be efficacious in regard to these lads. Moreover, in the interests of truth we are bound to say that the spirit of condemnation of these dacoities among our English-educated Babus is not very strong. The passed Babu dacoit or *swadeshi* dacoit of these days is not reprobated or despised as was the Dulia or Bagdi dacoit of olden days. Rather in many cases, a spirit of respect for them is awakening in the public mind. Of course nobody directly helps them, but many people do not regard them with adequate scorn, as befits dacoits. Many people may and do say many things before Europeans in order to show their loyalty. Newspaper editors for fear of the law and of being called on to furnish security do use flattering language in order to prove their loyalty or may keep silent; but the fact remains that we do not regard our Babu dacoits in the light in which we regarded the Bagdi and Pod dacoits of 50 years ago. Furthermore, these Babu dacoits get the help, covert and overt, of many Germans and people



partial to the Germans. Such being the facts, these dacoities will not be repressed if these men are punished and sent to prison by batches.

It is not the foppish students alone who are driven by political reasons into committing dacoities. There are old-established families of dacoits of long standing co-operating with them. They are now guided by the Babus. Many up-countrymen—Kabulis, Hindusthani coolies, Sikhs and Rajputs—are utilising this opportunity to commit dacoities. Dacoities are now being committed systematically as a profession. These crimes will not be suppressed merely by a resort to punitive measures, to the old punitive methods of the police. The dacoits have their rendezvous in many parts of the country, their organisation is a large one and their resources plentiful. In these circumstances, some new means must be devised. What it is to be, it is for the rulers to consider. We content ourselves merely with a description of the external symptoms.

45. The following appears in the *Bangali* (Calcutta) of the 6th October :—

"The Discus of Vishnu."

When a river issues forth from its mountain-home and starts on its onward course there is nothing in the world which can check its advance. But our rulers never appear to bear this fact in mind. Man never cares for good counsel when it does not suit his purpose to do so, though at last he has to repent for his rashness. Lord Morley once admitted that the United States would never have attained their present glorious position if their destiny had ever been decided in the antechambers of the British Houses of Parliament. This idea occurred to the minds of more than one wise man when Great Britain was about to drive the United States of America into rising against her, but the then rulers of England would not listen to their advice, with what result we all know. The nobles of Austria ridiculed the idea of the growth of an Italian nation, but they never succeeded in checking Italy's progress. King John did not at first yield to the demands of the Barons, but as soon as they stood armed before him he signed the Magna Charta. It is the universal rule that the sovereign can never willingly grant to his subjects perfect freedom to improve themselves; nor is it ever practicable for a subject people to advance in the path of progress if they remain for ever within the narrow limits determined for them by their sovereign. The signs of widespread unrest which we are now noticing with concern are the result of the obstruction of the natural activities of our people. The spiritual forces which have been at play in our country ever since the dawn of history must work out their own object regardless of all obstructions. If our rulers had only borne this fact in mind and employed their energies in preserving their own glorious position, our society would not have had to be harassed by the working of any unrestrained forces. But such is the will of the Controller of the world's destiny that those whom He appoints as the rulers of men never act sensibly at the right moment. Hence the history of the world has been a long series of calamities. And it is by creating calamities and then removing them that the Supreme Being manifests Himself. There is a Bengali saying which means that the Being who bites as a snake assumes the form of a snake-charmer and undoes the poison. In the world, however, it is those who appear as the healers of poison that are loved and esteemed. Hindu society has ever acted this rôle. Hindus have never employed their powers for inflicting sufferings but for soothing them. The activities which have for some years past been apparent in India, the forces which are meant to work out the welfare of our country, should be guided along the proper channel, as used to be the practice with our ancient sages. Otherwise they may lead to social chaos and the ruin of the country.

46. The *Dainik Bharat Mitra* (Calcutta) of the 7th October puts forth the following among other grounds for the abolition of indentured labour :—

Grounds for the abolition of the system of indentured labour.

- (i) It is highly derogatory to the Indians, as they are considered as coolies all over the world. In Jamaica, for instance, Rajas and Maharajas are called "Coolie Princes."
- (ii) It lays the axe at the root of the caste system. Against their wishes Brahmins have to do the work of sweepers.

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- (iii) Under this system nobody can protect the coolies from oppression. They are flogged and sent to jail for trivial offences. They do not get justice, as they cannot produce any witnesses.
- (iv) This system encourages prostitution and other forms of immorality.
- (v) In most of the colonies, the coolies have no rights of citizenship. Even where such rights exist, every obstacle is put in the way of their exercising those rights. Indians will thus in the long run be reduced to the status of "depressed classes."
- (vi) The most glaring defect of this system is that it destroys *in toto* the personal independence of the individual. Why then should Englishmen, who are lovers of liberty, allow the perpetuation of a system, the very principle of which is to destroy personal liberty?

HITAVADI.  
Oct. 8th, 1915.

47. Referring to the formation of the Indian Home Rule League under the leadership of Mr. Dadabhai Naoroji and Mrs. Annie Beasant, the *Hitavadi* (Calcutta) of the 8th

October says :—

Our leaders have done a very wise and patriotic thing by forming such a society at an opportune moment, when all Europe is engaged in a war which will change not only the map of Europe but also the political principles guiding the governments of the European countries. If at this time we can make our real grievances known to the English people, our aspiration for self-government may be fulfilled. We should, therefore, be now up and doing in the matter. Our over-intelligent friends will surely try their best to dissuade us from the endeavour, but we should not heed their words but do our best for the welfare of the country. A man does not always succeed in whatever he undertakes, but he who is discouraged by failure is not worthy of the name of man.

BANGALI.  
Oct. 9th, 1915.

48. Referring to Mrs. Annie Beasant's recent speech on Home Rule in India the *Bangali* (Calcutta) of the 9th October writes :—

Manu has said, "Everything is painful in dependence and everything is pleasing in independence." We have long forgotten this fundamental principle of pain and pleasure taught by our own sages, and are now trying to become great and happy by importing the principle of self-help from the West. Dependence has put our nationality to sleep. We must rouse it by the hard touch of Home Rule. After all, what is now wanted of Indians is self-sacrifice and whole-hearted devotion to the country's cause.

SAFIR,  
Oct. 8th, 1915.

49. The *Safir* (Calcutta) of the 8th October publishes an article from the *Desh* of Lahore entitled "The new round of our progress." The article says that a new spirit is abroad in India, which has revived the old movements which were at one time started for the purpose of reawakening India and placing her on the path of progress. One instance as to how this new spirit is asserting itself is to be found in the proposed holding of an All-India Mercantile Congress at Bombay. This year will be held the first meeting of a body of men belonging to different communities and denominations to discuss questions about which there cannot be any difference of opinion whatsoever, because those questions vitally affect them all. Another indication of the same spirit is apparent in the proposed conference of Press representatives to protest against the continuance of such laws as affect the legitimate freedom of the Press.

The article concludes with the remark that it is the duty of every Indian to keep alive this new spirit which has arisen owing to the war and has manifested itself in various ways.

DAINIK CHANDRIKA,  
Oct. 9th, 1915.

50. The *Dainik Chandrika* (Calcutta) of the 9th October heartily supports His Highness the Raja of Rutlam's proposal that India should present a Dreadnought to England, and asks every Indian to contribute to the fund to be started for the purpose.



51. Referring to Mr. Webb's proposal about an Indian war-loan, the *Bangali* (Calcutta) of the 11th October writes:—

"A difficult proposal."

For a poor country like India to raise a loan of thirty-seven and a half crores of rupees is absolutely impossible. Besides, our country's finances are just now in a very deplorable state. Hence in spite of there being much in favour of Mr. Webb's proposal from a sentimental point of view, we must say that it will not at all be practicable to carry it out. India has already done her humble best for the Empire in connection with the war, and we doubt whether she can do more.

52. The *Risalat* (Calcutta) of the 11th October has the following:—

Will India become a German possession?—Refutation of a false rumour.

We read some time ago in the *Near East* dated the 3rd September a prophecy by General Gordon to the effect that India and other dependencies will pass into the hands of the Germans, but did not pay much attention to it at that time, and had completely forgotten all about it. But unfortunately this prophecy has created a good deal of excitement in the Calcutta bazars and has given rise to various false rumours. (The prophecy alluded to was published in the *Near East* of the 3rd September on page 495, which was taken from the *Morning Post*.) As a loyal organ of public opinion, it is our duty to remove the misunderstanding which it has given rise to, so that all fears and apprehensions which have found a place in weak hearts may be set at rest. The paper publishes the translation of the following extract from a letter written by General Gordon in 1882 to James R. Purdy:— "Every Briton should think of the future of his and cause each one to insist on the Government passing a measure for compulsory military training. So far as England is concerned, she need not for the next quarter of a century be under any apprehension of serious difficulties arising with any of her European neighbours, but in 1910 or thereabouts there will have arisen a naval Power which may prove mightier than she, and should she (Germany) gain the supremacy, England will become extinct both as a sea and land Power and all her dependencies, including India, will fall into Germany's clutches. You may live to see this, I shall not, but when the time comes remember my words." The paper remarks that General Gordon's prophecy is absolutely meaningless, because it does not at all fit in with present conditions. To construe that the following words of General Gordon that "there will have arisen a naval Power which may prove mightier than she" refer to Germany, is foolish, because the German naval strength is as nothing compared to that of England. By the grace of God, the English fleet dominates the high seas, and compared with it, the German fleet looks like a pigmy. At the present moment the entire German fleet lies bottled up in the Kiel Canal and is rotting there. The English fleet will gain such a great victory over the German fleet that the whole world will be amazed. When that occurs, all those ignorant men who have been misled by the German victories will have to hide their faces in shame.

53. The *Dainik Basumati* (Calcutta) of the 11th October fails to make out how the prices current in Calcutta are different from those appearing in the list of prices which is published by the Government every week.

Prices in Calcutta.

54. The *Nayak* (Calcutta) of the 6th October writes that the accession of Bulgaria to the German side will probably add to the duration of the present war. If she had

"Discussion about the war."

been strictly neutral all these months, it is doubtful if Turkey could have held out so long. It seems that Roumania also has not been strict in her observance of neutrality. Turkey is apparently fighting with Germany's help in men, munitions and money, and those men, munitions and money are reaching her *via* Roumania and Bulgaria. Roumania permitted their passage probably through fear. The Allies did not want to add to the number of their enemies and hence have condoned these breaches of neutrality. Their cause seems to have made some headway in Roumania, for recently we heard that Roumania had stopped the passage of German supplies to Turkey through her territory and had been threatened by Germany in consequence.

Recent reports indicate that Bulgaria is going to take up arms against the Allies. Roumania probably has not ventured to do the same from a consciousness of her own weakness. Anyway, the entry of Bulgaria into the

BANGALI,  
Oct. 11th, 1915.

RESALAT,  
Oct. 11th, 1915.

DAINIK BASUMATI,  
Oct. 11th, 1915.

NAYAK,  
Oct. 6th, 1915.



fight, though it can but have one effect, will raise complications which it would be rash to prophesy about. God alone knows what is in His mind. The Allies should have commenced their attack on Turkey earlier than they did. Probably the internal political situation in England did not permit earlier action. As it is, who can say that in Bulgaria, too, there has been no undue delay on their part in taking effective action? The Russian ultimatum to Bulgaria foreshadows war against her, and probably Russia has been chosen to send the ultimatum, because she of all the Allied Powers, is best fitted by her geographical position to fight Bulgaria. In the meantime, we ought not to look for much help from Roumania now. It will be enough if she can be kept quiet by threats or cajolery. Unless the Allies can press Bulgaria heavily down, so to speak, Roumania may possibly openly side against them. On the other hand, if Bulgaria can be driven into a tight corner by the Allies, it ought not to be difficult to bring Roumania also over to the side of the Allies. A good deal of trouble awaits the Allies in the Balkans, unless they can help Serbia as they have helped Belgium, *i.e.*, unless they press Bulgaria hard from the east with the assistance of the Serbians. Probably, however, it is now impossible for the Allies to move troops through Serbia. If it were practicable they would have moved troops through Serbia before now against Turkey.

Greece must now enter the war. One cannot prophesy which side she will take. Probably in self-defence she will side with the Allies. Of course, if she goes against the Allies, she may harass them to some extent, but, on the other hand, she cannot very well help the Allies in any way, save by helping them against Turkey. Probably a week hence, reports will be received that South Europe is in flames, metaphorically speaking.

RESALAT,  
Oct. 6th 1915.

55. The *Resalat* (Calcutta) of the 6th October reviews Mr. Smiles Grant's book on "Spies and secret informers," and says that when Captain Trench and Captain Brandon

were brought before the German Court on the charge of spying, the German Government advocate laid great stress on the alleged fact that the British Government spent a good deal of money in maintaining a well-paid staff of spies, who gave secret information regarding naval and military matters to their Government. The book in question gives the lie to this statement. While England spends £40,000 on its secret service, Germany spends £1,000,000 and Russia £500,000.

DAINIK CHANDRIKA,  
Oct. 7th, 1915.

56. The *Dainik Chandrika* (Calcutta) of the 7th October in referring to the Balkan situation writes that the more Germany's condition is becoming dangerous, the more is the Kaiser becoming desperate. Germany is now trying to win Bulgaria over to her side by the very same means which she resorted to in the case of Turkey. If Bulgaria is forced to take sides with Germany, all the other Balkan States are also likely to join the fray. Servia will then be befriended by Roumania and Greece, and Bulgaria will try in vain to crush her. This German move will therefore fail of its purpose and will injure Bulgaria—and also Germany itself, if possible. Cannot Bulgaria recognise this?

57. The *Resalat* (Calcutta) of the 8th October says that during the last week the war has assumed altogether a different aspect. Not only has the German advance been checked, but the Allies have also made considerable progress on all the fronts. If the Allies continue to advance, their countries will be soon freed from the presence of the German intruder. Bulgaria's participation in the war is likely to prolong it. It may not have any influence on the situation on the Eastern and the Western front, but it will certainly affect the situation in the Gallipoli Peninsula. But this will be neutralised if Roumania and Greece throw in their lot with the Allies. Bulgaria seems to have forgotten that King Ferdinand owes his throne to the favour of Russia.

RESALAT,  
Oct. 8th, 1915.

Bulgaria's ingratitude—Its effect upon the war

58. The *Basumati* (Calcutta) of the 9th October writes:—  
"Turkey." The more serious is the Balkan situation becoming the more scantily are we getting news of the doings in Turkey. Nor can we make out any reason for this dearth of news. We learnt from London telegrams of the 25th September that the Turks had begun their offensive in the Dardanelles though without much result,

BASUMATI,  
Oct. 9th, 1915.



and that the Allied airmen had destroyed the Turkish aerial fleet. But is it at all likely that the Turks have not even made any attempt to renew the attack or that the Allies have not advanced any further after finding that the Turks have become strong? Indeed, the situation on the Turkish front seems to be rather a mystery. The Turks appear not to be giving much attention to the Allies.

59. The *Calcutta Samachar* (Calcutta) of the 10th October entirely disapproves of the attitude adopted by Greece towards the Allies. The paper apprehends that

CALCUTTA SAMACHAR.  
Oct. 10th, 1915.

The attitude of Greece. the Greek King is entirely a puppet in the hands of his German wife. One does not know what attitude Greece may assume any day. The paper goes on to compare the condition imposed by Greece upon the French expeditionary force to the famous scene in the Merchant of Venice, where the Jew is asked to cut off a pound of flesh from the breast of Antonio without shedding a drop of blood.

60. The *Resalat* (Calcutta) of the 11th October says that no confidence can be reposed upon the sayings and doings of the Balkan States. Bulgaria was declaring her

RESALAT.  
Oct. 11th, 1915.

Greece and the Allies. neutrality. In a similar way Greece also kept secret her real intentions. On 6th of October, however, when people were breathlessly awaiting the Bulgarian reply to the Russian ultimatum, all of a sudden the news of the landing of the French Expeditionary Force at Salonika burst upon us. The landing of the French expeditionary force created differences of opinion between the obstinate Greek King and his able minister. Greece decided that it was not incumbent upon her to help Servia. Permission was, however, given to the expeditionary force to have free passage through Greece on condition that it could help Servia in the event of an offensive war against her, but should not participate in any action against Bulgaria or her Allies. A very curious condition! The French force may pass into the Servian territory, but it is forbidden to attack Bulgaria. Is it going to take so much trouble to passively look at the Bulgarian countenance? It is not explicable why Greece is unable to unsheathe her sword for helping the Allies. It is a very favourable opportunity for Greece to do so when two strong Powers, viz., England and France, are ready to help her. Has Greece, too, like Bulgaria, forgotten the favours which she had received from these two Powers? The paper pays a tribute to Mr. Venezelos and says that he is a friend of the Allies.

The paper then goes on to say that if we look behind the curtain we shall find that it is not the King of Greece who is personally opposed to France and England, but it is the Queen of Greece who is responsible for all this mess, and who at present holds the reins of Government in her hands.

61. The *Bangali* (Calcutta) of the 11th October writes:—

BANGALI,  
Oct. 11th, 1915.

"The Balkan problem."

Bulgaria and Greece have now become very prominent figures in the European war. Bulgaria has declared war against Russia and Serbia. Greece has, in spite of her treaty with Serbia, decided to maintain a benevolent neutrality. We are as yet in the dark as to the real reason of M. Venezelos' resignation, and the attitude of the King of Greece leads us to believe that he is a tool in the hands of his consort, who is a sister of the German Emperor. Roumania seems to be willing to join the Allies. So Bulgaria is sure to be crushed, for she will be attacked by Serbia on one side and by the Allies on the other. She can expect no help from Turkey who is already very sorely pressed. The recent Armenian massacres have evoked considerable indignation in America and if the United States join the Allies, Turkey will be wiped out of existence altogether. The activities which the Austro-Germans are showing on the Serbian frontiers are no doubt the last flicker of a lamp about to go out. Russia has already commenced her attack against Bulgaria, and it will not be long before the latter is adequately punished for her impudence. We are anxious to see what Greece does now. The difference of opinion between the King and M. Venezelos reads like a puzzle, but Greece cannot afford to remain idle much longer.



DAINIK BASUMATI,  
Oct. 12th, 1915.

62. The object of the German attack on Serbia, writes the *Dainik Basumati* (Calcutta) of the 12th October, does not seem to be merely to conquer this country. It is

"The Balkans."

with the ultimate object of carrying help to Turkey that this new attack on Serbia is being made. Greece, on the other hand, has disappointed the Allies by keeping up a determined neutrality. But then the Allies have already landed troops at Salonika. Surely the Allies will not now withdraw these troops in the interest of Greek neutrality. What will Greece do now? Will she oppose the passing of Allied troops to Serbia through her territory?

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 16th October 1915.*



**REPORT (PART II)**  
ON  
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 16th October 1915.**

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CONFIDENTIAL



**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS  
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE  
BRANCH.**

**[As it stood on 1st January 1915.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabartti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N.)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	<b>"Calcutta Budget" (N.)</b>	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	<b>"Calcutta Spectator" (N.)</b>	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Maitra, Hindu Kayastha, age 38.	1,000
15	<b>"East" (N.)</b>	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	<b>"Habul Matin"</b> (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	<b>"Herald" (N.)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	<b>"Hindoo Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bissarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700



## II.—HOME ADMINISTRATION.

## (a)—Police.

1061. The *Modern Review* does not think the United Provinces Government *communiqué* on the Canning College fracas satisfactory in all respects. From the *communiqué* itself it is clear that the quarrel was entirely due to the *zulum* of the two constables. The students who were beaten could, at the worst, be held to have committed only a technical breach of rule in taking one of their assailants (a constable) to their hostel to report his conduct to their professor in charge, for which they cannot certainly be considered liable to criminal prosecution. The rest of the story is police *gundaism* pure and simple. If the police did not consider themselves sacrosanct and above all law, they would not have dared to commit house-trespass and to assault both students and professors. Even if the offending constables and police officers be dismissed the service, that would be a mild punishment. They should have been prosecuted just like other persons accused of such offences, even if that meant some trouble to the students. The journal is afraid if the assailants of the students had not been policemen, no desire to save students any trouble would have stood in the way of criminal proceedings.

MODERN REVIEW,  
Oct. 1915.

1062. The *Herald* remarks that in the course of an interesting speech at the Legislative Council His Honour the Lieutenant-Governor of the Punjab said: "I

HERALD,  
6th Oct. 1915.

Official corruption. am glad to think that the standard of official morality is steadily rising, but cases of corruption and bribery are still far too common, and perhaps more than anything else provoke discontent among the people, pollute the fountain of justice and bring odium on the Government. The first essential of good government is that the officials should be clean-handed, and Government will show no mercy to those who, whatever their position, are shown to be corrupt or dishonest, and it is confident that in this matter it will be supported by public opinion." Vigilance of the authorities in this respect is no doubt very desirable and is likely to produce a good effect on the subordinates; but it appears to the paper that bribery and corruption are not so much the fault of the officers or of any individual officer, but the inevitable effect of the system under which they have to work. When a Sub-Inspector of Police on Rs. 50 in a mufassal thana is expected in these days of high prices to keep a horse and entertain every touring officer happening to pass through his jurisdiction, it is not unnatural that he should succumb to temptation and begin to take bribes; and unless the remedy is applied at the root, mere sternness can do but little to effect a real improvement in the situation. A real improvement means higher pay, higher pay means more revenue, and more revenue means in its turn an increase in the paying power of the country. The whole question therefore hinges on the pecuniary condition of the country. In other words, little improvement can be expected as long as the country remains steeped in poverty. So it is with many other questions.

1063. The *Indian Empire* writes that the apology given only a few months ago to cover police inefficiency was the lack of co-operation on the part of the people. Fortunately, however, the people now evince, according to official accounts, a traditional antipathy to all anarchical ideas. The public feeling towards crime is the same now as it was one or five or ten or more years ago, and, in spite of official assertions to the contrary, the people never failed in their duty to the State in regard to crimes and criminals. The Krishnagar dakaity, however, shows that in spite of courage and desire, an unarmed people cannot stop a dakaity or apprehend the dakaites unless they have facilities for properly arming themselves. Two objects may be served by arming the people—first the daring audacity with which dakaities are now being committed will be much modified owing to knowledge on the part of the dakaites that they have to deal with an armed people; secondly, the people will have more self-confidence in opposing the dakaites. Has the ever-increasing stringency of the Arms Act been able to prevent the criminals from possessing firearms? When modern criminals are invariably armed with deadly

INDIAN EMPIRE,  
12th Oct. 1915.



weapons—pistols and revolvers to boot, which they can carry from place to place without being detected,—when naturally the police cannot be present in every place where a dakaity may be committed, it is impossible for the villagers to protect themselves without even having a rusty sword or a blunt dart. The stringency of the Arms Act has emasculated the people without stopping the circulation of unlicensed arms. The journal has suggested the formation of village volunteers in every village or group of villages, under a village headman, who will work under the guidance of the Magistrate. These bands should be equipped with rifles, and the duty of protecting the villages should devolve upon them. If co-operation of the people with the police is genuinely desired, this or some similar measure should be devised and introduced without loss of time.

BEN ALKE  
12th Oct. 1915.

1064. The *Bengalee* remarks that the *Pioneer* asks the public to sing the praises of the police and recently published a homily on the subject. However, unhappily facts

A case of police oppression. are constantly being revealed which must damp even the ardour of the pronounced panegyrists of the police. Here is a case in point: "Babu Mohini Kanta Gupta, a respectable resident of Akhil Mistry's Lane. was passing through Nebutala to Wilkins Press Lane on Thursday at 7-30 P.M. There was an affray going on between the local *gundas*, and as Mohini Babu enquired about the *fracas*, he was arrested by the police and marched off to the Padda-pukur thana, and charged with having created a disturbance in a public place. Mohini Babu protested his innocence, and requested that information of his arrest be sent to the inmates of his house, but in vain. He was released on bail the next evening at 4 P.M., after having been detained in the thana lock-up for such a long time without any food. Mohini Babu was placed before the Bench of Honorary Magistrates and discharged." This is not the first time that a respectable person has been arrested and unlawfully detained in *hajut*, because he wanted information from the police. Such is the impertinence of some of these constables and the bad training which they have received that they construe a call for information, to which every one is entitled, as an insult offered to their dignity. The other day Dr. Chakrabartti was similarly dealt with at Howrah station. When will these insults come to an end and when will police constables, especially those in Calcutta, be taught to do their duty? Frankly speaking, the journal expects no redress from the superior police officials in this matter. There is too great a disposition on their part to support authority, even when robed in the garb of a constable. The paper's advice to the aggrieved person would be to file a civil suit and obtain redress in a court of law. Complains have been made often enough, but all in vain.

(f)—Questions affecting the Land.

AMRITA BAZAR  
PATRIKA.  
9th Oct. 1915.

1065 Writing on this subject again, the *Amrita Bazar Patrika*, says that the new condition of taking the sanction of the Deputy Commissioner on all occasions of

The Western Duars settlement.

transfer of property has greatly perturbed the jotedars and chukanidars. It is well known that these landholders are the successors in title of the original reclaimers of the soil, and the imposition of such a condition on them is a hardship fatal in its consequence so far as the cherished rights of the people are concerned. The condition is tantamount to this: that they are left to the tender mercies of the local officials, who may withhold the sanction for transfer without sufficient reason even at a time of dire necessity. The delay caused by official "red-tapeism" at times of immediate necessity means total frustration of the purpose of the parties. The *Patrika* does not know who will be held responsible for the loss which the respectable landholders will suffer by such a system for no fault of theirs. The present policy of the Honourable Calcutta High Court and the Government is to give some sort of transferable rights even to the lowest class of tenants and the Bengal Tenancy Act is to be amended very shortly to this end. It is, therefore, very clear that the new condition contemplated in the Duars is a practical reversion of the Government policy. The journal is not quite prepared to share the sinister belief, which is widespread, that the proposed



changes have come into being under the influence of the European planting community. It is suspected on all hands that great jealousy prevails among the European planters against the Bengali capitalists who are taking to the tea industry. Such are the far-reaching changes suggested by subordinate Government officials, without any consideration for justice and equity.

(h)—General.

1066. The *Modern Review* remarks that not having had any legal

The Lahore conspiracy case.

training, it is unable to say anything on criminal trials and their results from the lawyer's point

of view. Its comments proceed from what common sense it possesses. Morally, the man who has plotted to commit a murder whose attempt has failed and the man whose attempt at murder has been successful are equally guilty. However, the man who is guilty of an unsuccessful attempt at murder is not punished in the same way as the man who has actually committed murder. Similarly, men who conspire to wage war against the King but fail, are as guilty as those who actually rise in rebellion and fight battles. In inflicting punishment, however, a difference ought to be made between foolish and unsuccessful conspirators and actual rebels. Naturally a comparison has been made between the lighter punishments inflicted on the Boer rebels and the death sentences inflicted on the Punjab conspirators. The Boer rebels actually fought and there was some trouble in suppressing the rebellion. There was no actual rising in the Punjab. It was, therefore, natural to expect that the Punjab conspirators would not be dealt with more severely than the Boer rebels. There were additional reasons for this expectation. The Punjab conspiracy was an utterly foolish, wild and impracticable plan, and it failed both on account of this, its inherent character, and because the people did not in any way sympathise with or help the conspirators. Legal sentences are meant both to punish wrong-doers as well as to deter others from following in their footsteps. In South Africa the rebels had more sympathisers and a larger and more formidable following than in the Punjab. Hence, so far as punishments are meant to have a deterrent effect, the sentences on the Boer rebels ought to have been more severe than those pronounced on the Punjab criminals. However, this has not been the case, probably because of the power and political status of the Boer population. Perhaps it was apprehended that if DeWet were hanged, there might be a revulsion of feeling in favour of the rebels. Whatever the Indian papers have said has not been in extenuation of the guilt of the convicted men. Those who may have committed dakaities in furtherance of the object of the conspiracy ought to be punished as dakaites with some additional punishment as conspirators. Those who may have committed murder, or aided and abetted its commission in furtherance of the object of the plot, ought to be punished as murderers are, than which there is no heavier civilized punishment; but those conspirators who do not fall under either of these two categories ought not to be more severely dealt with than the Boer rebels. The journal is sorry a statesman of Sir Michael O'Dwyer's high position made the remarks he did on the conspiracy case. It is certain that he did not mean and cannot have meant to produce the impression that open rebellion was preferable to the kind of conspiracy of which the Punjab men were guilty, with wholesale murder, robbery and terrorism as their methods and the bomb among their weapons. Nor can it be said that rebels and other belligerents are not often guilty of the hellish methods of wholesale murder, robbery and terrorism, or that they do not use bombs as weapons. Of course the secret bomb-thrower is a cowardly and treacherous criminal, while the soldiers who throw bombs in open fighting are not; though the dropping of bombs from aircraft on a non-combatant population is not far removed from the criminal method of the secret bomb-thrower.

1067. Commenting on this case, the *Hablul Matin* says it cannot be said that the accused persons had no opportunities to

*Ibid.*

defend themselves. They were represented by

Counsel, and all that could be urged in their favour was placed before the

MODERN REVIEW,  
Oct. 1915.

HABULUL MATIN,  
6th Oct. 1915.



Court. The judgment is an elaborate political document of considerable value. There cannot be any difference of opinion regarding the finding of the Court, and there cannot be any reasonable doubt that the accused persons attempted to create trouble in this country and repeat the tragedy of 1857. It cannot be said that the sentences were unjustifiable or illegal. In every State, the punishment for treason is death. It is natural that the judgment in such an important case should form the object of criticism in the newspapers. The journal is of opinion that its contemporaries have dealt with the matter more from a sentimental point of view than from the logical standpoint. It holds the sentences to be legal and justifiable, but it is of opinion that the punishments should be reduced by the clemency of the Crown. The Anglo-Indian papers are conducted by Englishmen, and must resent any attempt to oust the British power in this country. The avowed object of the accused persons was to overthrow the British Raj, and it is absurd to expect the Anglo-Indian newspapers to take a lenient view of this offence. The paper will admit that some of the views of certain Anglo-Indian papers are very logical. For instance, it is stated that as the accused persons played for high stakes, they should have known and prepared themselves for the consequences of the failure of their enterprise. No coward has the right to aspire to the honours of a patriot and a martyr. Some Anglo-Indian newspapers, state that even the partial and temporary success of the object of the accused persons would have involved the most serious consequences. The tragedy of 1857 would have been re-enacted. The propaganda carried on by the accused persons had led to murders and dakaities. The fact that the conspirators attempted to disturb the public peace at a time of the gravest emergency, makes their guilt the more reprehensible. It is, therefore, clear that there is hardly any extenuating fact which can be urged in favour of the convicted persons. However, if the aims and objects of the prisoners were of the most revolting and heinous nature, it should be remembered that the failure of the attempt has proved to the world the firm attachment of the vast population of India to the British Crown. The journal regards the aims and methods of operation of the condemned persons with abhorrence. It admits the justice and legality of the sentences. Nevertheless, it feels it its duty to appeal to Government for the mitigation of the punishment, and it can do so without any danger of sinister motives being attributed to it. The paper's appeal on behalf of the Lahore prisoners is based upon grounds of political expediency. What will be the effect upon the people if the capital sentences are carried out? It is well known that the vast majority of the Indian population look upon the death penalty with abhorrence. It may produce a feeling of terror among some of the evil-doers, but to a considerable section of the people the condemned prisoners will be objects of pity and compassion if they are sent to the gallows. On the other hand, the strength of Government is so irresistible that it can never be shaken by such quixotic plots and conspiracies. Public safety will not be endangered if there is a commutation of the sentences.

MODERN REVIEW,  
Oct. 1915.

1068. That in India, writes the *Modern Review*, there is famine or scarcity (it does not matter which name one uses) every year in some part or other, shows that that

which is humanly practicable has not yet been achieved in India. For this state of things, primarily the people are responsible, because if one tried to lay even part of the blame on India's foreign rulers, the question would necessarily and justly be asked, why could not the people themselves manage their own affairs throughout their history? All the same, the rulers of India cannot be absolved from all responsibility in this matter. In all countries, not excepting England, improvement in the material condition of the people has been the result of private efforts and the legislative and other activities of the State combined. In their country Indians must bear their share of the blame, but the State cannot go scot-free. In India, though Viceroys and Governors may come and go, it is the Civilians who really rule. They are the State. The people have no real power in the government of their country. In the matter of the material prosperity of the country, by which the journal refers not to the increasing dividends earned by foreign capitalists but to the individual gain of the bulk of the people, Civilian rule has not achieved any results of which the Civil Service can be proud. As regards the health of the people



there is no other country in the world governed by enlightened men which has so high a death-rate as India. Nor is there any other country under enlightened rule which has regular epidemics of plague and malaria. Here, too, the people are to blame. However, the Civilian rulers also must shoulder their burden of responsibility. Coming now to the intellectual advancement of the people, it is found that India is far more illiterate than any civilised country in the world. Some progress has been made in certain directions, but it is not such as to justify the self-laudation in which Civilians occasionally indulge or the praise which is bestowed on them by their friends and flatterers. As regards health and as regards the quantity and quality of food which the majority of people can command, the paper's impression is that the country is worse off than before. The country is getting modernized and coming more and more under the influence of world-forces. But for these results it is not known to what extent the "heaven-born" service can claim any credit. There is a dark side to the picture of peace and tranquillity, and that is, that a stunting of the manhood of the country has been going on, with the result that now a far smaller number of the sons of India are capable of performing, if necessary, the duty of defending their country than in any previous period of her history. Government can and ought to reverse this process of gradual emasculation. Life and property ought to be made secure from the attacks of the organised and armed bands of dakaits who now infest some provinces. Whatever the rulers of India may or may not have achieved in the past, they have the power and they are expected to do better in the future.

1069. The *Amrita Bazar Patrika's* Krishnagar correspondent writes

The Krishnagar dakaity.

as follows regarding the recent dakaity at Shibpur :—"The dakaity at Shibpur has brought two

facts into prominence, namely, the prompt and active co-operation and help of the villagers, leading to so many arrests; and secondly, negligence on the part of the Inspector of the armed police in not complying promptly with the orders of the District Magistrate and pursuing the dakaits. I doubt not an enquiry will be made into the conduct of the Inspector in this connection. What is the use of keeping and maintaining armed police at a heavy cost if they do not lend their services on occasions like this? If the Inspector of the armed police had pursued the dakaits, as soon as he received instructions from the District Magistrate, the culprits would have been arrested at Rokunpur, where they crossed the Ganges and where they had to wait for hours before they did so. The conduct of the Sub-Inspector of Nakasipara, who was at Bethuadhari station at 8 A.M., when the news of dakaity reached him, needs an explanation. He sent telegrams, we are told, to Krishnagar and Calcutta, but without waiting to see whether or not the wires were intact and without at once following the dakaits in the Bethuadhari and Jugpur jungles, in which direction the dakaits were proceeding, he went to the place of occurrence. At the station Babu Kanai Lal Datta, son of Babu Nalinakhya Datta, zamindar of Kesiadanga, was with his big powerful horse, and Babu Jotindra Gupta, Overseer, Nadia District Board, was also there with his bicycle. If the Daroga Babu had utilised either the horse or the cycle to go to Krishnagar, then the information would have reached the District Magistrate and the Superintendent of Police before 10 A.M. and all the culprits would have been arrested. Then, after he got the information, the Inspector behaved most carelessly. The result was the culprits brought horror into the villages through which they passed and proved to the hilt how under strict operation of the Arms Act the people have become thoroughly emasculated. The cultivators said they were powerless—they had no arms. The brave ones kept up the pursuit, while others fled fearing a great catastrophe." The whole case lies in a nutshell. The reason why villagers are so helpless is that they are unarmed and so are no match for armed dakaits. If Government encourages armed defence parties in villages, dakaits will disappear.

1070. The *Amrita Bazar Patrika* writes that the Hon'ble Mr. Dadabhoy

Action under the Defence Act.

put an important question before the Supreme Legislative Council regarding the action taken by

the Government of India under the Defence Act. The reply given confirms the public complaint that the new measure is being availed of by the police

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with an overzeal which oftentimes results in harassing and putting law-abiding people into trouble. The figures given show that only 7 per cent. of accused were convicted. As for the rest, over 90·6 per cent. were discharged for want of sufficient evidence and 2·7 per cent. acquitted. Surely this discloses an extraordinary state of things, and it is to be hoped that the Government will take note of it and adopt effective steps to put a stop to it. The Act invests the officials with special powers, and that being so, justice requires that they should be applied with great caution and care. However, facts show that this has not been done, and no wonder if the vigorous way in which the provisions of the Act are being applied should cause public uneasiness, which, in the interests of all, both the rulers and the ruled, should be removed.

AMRITA BAZAR  
PATRIKA,  
8th Oct. 1915.

1071. The *Amrita Bazar Patrika* says that one of the serious complaints of the children of the soil against the Arms Act is that it makes an invidious distinction. An

Anglo-Indian or Eurasian has the privilege of using firearms without a license, but an Indian, however high his position may be, is denied this privilege. Needless to say, this distinction produces a chilling effect on the minds of the people. In a recent issue of the *Gazette of India* it is notified that the Government has forfeited the privilege alluded to above in the case of three Anglo-Indians. These are (1) Mr. J. M. D'Cruz and his son, Mr. R. D'Cruz, in the Hooghly district in the Bengal Presidency, and (2) Mr. John Ernest Richard Barnes, an assistant jailor in the Benares Central Jail. The journal does not remember the circumstances under which Mr. D'Cruz and his son have lost the particular privilege as Anglo-Indians, but it knows the story in which Mr. Barnes figured. Surely the treatment accorded to Barnes can hardly be a sufficient warning to those who are so "grossly negligent" as to mistake a "native" for a pig, so as to cure them of their pernicious defect.

AMRITA BAZAR  
PATRIKA,  
8th Oct. 1915.

1072. Referring to the industrial collapse in India, the *Amrita Bazar Patrika* asks whether the Indians themselves pause even now to ponder on the immensity of the fall,

blinded as they have been by the fierce, unnatural glare of so-called educational progress and Western civilization. Curiously enough, great, noble and far-seeing as British statesmanship has always been, it failed to anticipate and provide against two circumstances that were bound to arise from the policy it was pursuing. First, to allow other countries, freely and unreservedly, to profit at the expense of India, their own property, could not but prove detrimental to the best interests of England. Secondly, to allow Indian Industries to go to the wall through foreign competition was to render India helpless and indigent. Everyone will admit that both these evils have come to a head. If Germans and Austrians have been able to challenge almost the whole of Europe, it is because for decades they have been amassing untold wealth as the result of the enormous profit of their trade with the Indian continent. From the trade statistics regularly compiled and published by the Director-General of Statistics, it becomes apparent the meanest comprehension that during the last two decades the enemy countries in a manner monopolised the entire trade of India. When therefore, the war broke out and trade with Germany and Austria was prohibited, the people might, perhaps have made an attempt to capture and retain the market if the rulers came unreservedly to their aid. Evidently the rulers did not foresee in the beginning the irreparable breach that has really sprung up between the belligerents; and they did not for some time pay adequate attention to the question of fostering indigenous industries. At last they were awakened to the gravity of the situation by Indian clamour and the call of the Empire; and then, true to their traditions, they set about making surveys and investigations, which not only swallow enormous sums in preliminaries but invariably mean loss of precious time.

AMRITA BAZAR  
PATRIKA,  
9th Oct. 1915.

1073. Referring to the Resolution of the Government of India on sanitation, the *Amrita Bazar Patrika* says the Government mainly relies on the use of quinine

both as a prophylactic and as a curative agent, but its distribution and profuse use have not done much good. The Resolution admits the necessity



of measures for the improvement of drainage and cultivation, but it considers them as secondary. Good drinking water, the cleansing of dirty ponds and cess-pools, drainage and jungle-clearing and cultivation should, the journal believes, have prominence over the use of quinine as a prophylactic. However, curiously enough, the Government is disposed to make its primary duty secondary. The Resolution of the Government of Bengal invokes the aid of public-spirited persons, but mere invocation will not do. The Government with the aid of the concentric circles of the Sanitary Board and the Malaria Committee must adopt means which will act as a centrifugal force on well-to-do town residents. "The Governor in Council is disappointed to find that the Malaria Committee had only three meetings during 1914, but *he* is glad to learn that the efforts of the Committee to popularise quinine are meeting with success." This is poor consolation to the malaria-stricken people, whether there is progressive increase in the consumption of the Government cinchona febrifuge or quinine or not. The conditions favourable to the breeding of malaria-germs and the means of broadcast dissemination of the poison must at once be considered, and the Committee should speedily attend to their removal. There is to hand now a fair general knowledge of the causes. Scientific men have opened the people's eyes, but the problem to be solved is,—“How to make rural Bengal a flower garden.” Quinine may be a prophylactic as well as a curative medicine, but does not its prolonged use injuriously affect, at the same time, the physique of the people of the villages? Has it not been noticed that without good drinking water and wholesome food in fairly sufficient quantities, excessive use of quinine leads to physical infirmities in other forms—imbecility and general incapacity for hard work such as that of toiler in the fields under the tropical sun and monsoon rains?

1074. Commenting on the Shibpur dakaity, the *Telegraph* says the

Lessons of the recent outrages.

people did not, according to any account, fail to give evidence of courage and activity, but allowed themselves to be ruthlessly killed or wounded in a vain endeavour to stop the armed dakaits. It therefore stands to reason that they should be treated with greater consideration by the rulers in the matter of facilities for self-protection. Indeed, the authorities can never expect any people to be shot down like sheep. They must, therefore, undertake to protect them and their property adequately, which is not being done in a fitting manner, since so many dakaities and murders are taking place, or they must provide the people with the means to protect themselves. This, too, is not being done, since in the case under notice, in a wide tract of country far from police-stations and military depôts, there was but a single gun, and even this could not be used because nobody knew how to handle it. The most important lessons that the journal derives from the Shibpur dakaity are—people are not pusillanimous as they are portrayed, that they deserve to be entrusted with fire-arms and that they should be given proper training in the use of guns and other weapons. Government has placed a few guns in the charge of dafadars and panchayets as also at police-stations. These might be of use if the people were afforded proper facilities to use them. Dakaits nowadays are well provided with firearms, in the use of which they have made themselves proficient. To oppose them *lathis* would be of no avail, nor would fire-arms be of any practical use in the absence of practice in handling them. What is, therefore, wanted, and wanted immediately, is that there should be very liberal concession to license-holders under the Arms Act and that all possible facilities should be afforded to panchayets, dafadars and chaukidars to train themselves as marksmen. Indeed, as long as this is not done, there can be no hope of improvement in the situation. The journal does not know what objections the authorities can have to these suggestions; but unless these outweigh the evils now complained of they should not be allowed to stand in the way. It can never be a matter of felicity or congratulation to Government to be every day brought face to face with such situations as was created at Shibpur by the dakaits; and the paper therefore hopes that the question will receive immediate and favourable consideration.

1075. The *Indian Mirror* writes that little less than a week ago, Mrs.

The recent outrage at Mymensingh.

Besant, Messrs. Ghosh, Basu, Banarji & Co. were fulminating fiery philippics against the Arms Act, and now there has occurred another political outrage in Mymensingh. A

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Bengali Deputy Superintendent of Police was shot in his own house. The police officer's little boy was also struck by bullets and died immediately. In the face of such atrocities, to talk of relaxing the Arms Act, is displaying either crudity or aberration of mind. No doubt, there will be eloquent denunciations of the crime in the Nationalist journals, but let any of the miscreants be caught and hanged, and the flood of Nationalist tears will flow. The Lahore conspiracy case affords a good example.

# VI.—MISCELLANEOUS.

MODERN REVIEW,  
8th Oct. 1915.

1076. There are 67 colonials in India in the service of Government, writes the *Modern Review*. Reciprocity requires that either they should leave India, or that their

Colonials in India.

respective countries should allow Indians the right of free entry, sojourn or settlement. Besides, if they share the prejudices of their compatriots, they are unfit to hold any office here. The journal knows some English officials also have an arrogant contempt for Indians; but it does not want the number of such men to increase. There are six colonials in the Education Department. If they are representative specimens of their fellow-citizens, the Education Department is the last place where they ought to be employed; as contact with them cannot do good to Indian students. Two are in the Ecclesiastical Service. What sort of Christianity do they follow or preach?

AMRITA BAZAR  
PATRIKA,  
8th Oct. 1915.

1077. No small sensation has been caused, writes the *Amrita Bazar Patrika*, by the report of a letter issued by Mr.

India and a national war loan.

De P. Webb suggesting that India should take her share financially as well as in other respects in

the great war now proceeding, by following the example of the colonies in the matter of raising an Indian national war loan. He seeks to raise the stupendous sum of 25 millions sterling, or in other words 37½ crores of rupees! India, poor as she is in money, has already done perhaps more than any colony in the matter of helping the ruling country in this war, and this has been admitted more than once by the Viceroy himself. There is, again, very little in common between the colonies and India; indeed, as a matter of fact, although she is a component part of the British Empire, she has up to the present moment failed to receive even respectable treatment at the hands of the colonists, whether in Africa or in Australia or again in America. Before flaunting, therefore, the instance of the colonies in the face of the Indians, these facts have to be considered. Besides the stoppage of the import of cheap necessities and the fall in exports, the spectre of famine is stalking in various parts of the country. Where can India find 37 crores to lock up in a loan, when the majority of her children do not know what a full meal is and when they have spent as much as they have, in subscribing to war funds and the like?

BENGALIAN,  
11th Oct. 1915.

1078. Referring to Mrs. Besant's speech at the Star Theatre, the *Bengalee* says India is fortunate in having so powerful an advocate of the cause of self-govern-

The Home Rule league.

ment. There is no doubt that her voice will be raised and that the British democracy will listen to it with eager interest, and be convinced as to the need of inaugurating a real measure of self-government in India, suited to the new angle of vision and to the requirements of the situation. The burden of her speech was that India was qualified for self-government and that the grant of self-government would solve the numerous problems that now baffle Anglo-Indian statesmanship. Mrs. Besant referred to the question of Indian poverty, to the development of Indian industries, and she might have included the great social problems which a foreign, Government cannot tackle, but which a government of the people by the people would successfully grapple with and solve. Her plea for self-government was unanswerable. However, whether Indians are to have self-government or not must be determined and achieved by themselves. All history proclaims the truth that a privileged class, even when they are native to the soil, never willingly part with their privileges. The situation is complicated in India by the fact that the privileged class are chiefly foreigners, who would be more unwilling than if they were the children



of the soil to sacrifice their class-interests and yield up their privileges. Mrs. Besant made a powerful appeal to the audience to have confidence in the justice and liberty-loving instincts of the English people; for England has always been the home of the free and the asylum of patriotic exiles who, driven from home by domestic tyranny, have sought shelter on her sacred soil. Mrs. Besant propounded no scheme of self-government; and she was wise in not doing so. It would have been premature if she had attempted it, for a scheme of readjustment, in which self-government will find a prominent place, will have to be formulated by a joint representative committee of Hindus and Muhammadans.

1079. Referring to Mrs. Besant's speech on Home Rule for India, the *Indian Mirror* says: The bureaucracy will tremble for its very life when it reads Mrs. Besant's effusion.

Home Rule for India.

As the preliminary to "Home Rule," the Press Act must go, the Arms Act must be abolished, the term "Anglo-India" must be expunged from the lexicon of Indian administration! The British Government, according to her, would appear to be doing nothing but plunging India into ruination. She instanced the cooly drawing Rs. 8 a month. How could he expect to be a gentleman on such wages? Give "Home Rule" and everything will change. All the money will go to teaching the Indian peasant to dress like a gentleman and talk like an orator. Every youth, by the repeal of the Arms Act, will be enabled to sleep on his bayonet! As for fitness for self-government, who is to dispute that Mrs. Besant's following is not fit for it? Is not her word sufficient for it? Not one in a hundred among the educated, and not one in a million among the uneducated, cares a rap for the wild vapourings of Home Rule for India. India, real India, the India of the toiling millions, is conscious of but one thing—the presence of the *Sircar*, the *Raj*, that has given the people peace, tranquillity, security, and complete freedom to pursue their diverse religious faiths. They know that but for the strong arm of the British Raj protecting them, at home and abroad, they would be practically ground under the heels of rapacious landlords and usurers and powerful neighbours. "Anglo-India," whom Mrs. Besant would wipe out by the lash of her tongue, has been the liberator of India from nameless old-time tyrannies, which would spring into life again the moment the so-called *swaraj* comes into existence. It is a pity that any Calcutta audience should allow the nonsensical idea put before them that "the foreign Government here kept the people in ignorance." Yet this maligned "foreign Government" has admitted Indians to the highest posts under the Crown, opened schools, colleges and universities throughout the Empire, and has been spending lakhs of rupees every year to promote the moral and physical well-being of the rising generation. Mrs. Besant's venomous attack on the British Government would appear to go still further. She would have people believe that the poverty of the people is due to the Government, that the people, in fact, are being kept as slaves. If these wild, baseless, hysterical arguments are all that can be offered by Mrs. Besant, she has laid herself open to the charge of deliberately and wantonly insulting the intelligence, integrity and loyalty of the Indian people. Her claim to speak as an Irishwoman does not give the slightest weight to her ill-judged and irresponsible utterance. Ireland, which has given birth to brave sons and saintly daughters, has never dallied with the school which Mrs. Besant represents. India needs no political counsellor like Mrs. Besant. She is happy, contented and prosperous under her present Government: even though that Government may not be perfect, and those who speak and work against that Government are no friends of the country.

INDIAN MIRROR,  
8th Oct. 1915.

1080. Many myths have been exploded, says the *Herald*, including the alleged inherent superiority of the European people over the Asiatic and the alleged inability

Counsel or control?

of the Orientals to govern themselves. The awakening of the Orient, from Constantinople to Peking, is the greatest political fact of the time. How true it is that even to the heaviest sleeper the moment of awakening comes! It might have been thought a few years ago that it was the ultimate "destiny" of the white races to be masters of the rest of the world; but to-day there is not perhaps one so foolish among them as to really believe in such a destiny as this,

HERALD,  
8th Oct. 1915.



The time has come for the good people of England to realise that if control of administration by people was good for England in the seventeenth century, it ought to be good for India at least in the twentieth. The cause of democracy is bound up with internationalism. It is therefore as much in the interest of England as in that of India that the people of England should arrive at a right understanding of the problem. Democracy at home, autocracy abroad—a contradiction like this is a standing menace to domestic freedom; and the sooner England realises it more fully than she has done the better it will be for all concerned.

BENGALÉE.  
9th Oct. 1915.

1081. Writing on this subject, the *Bengalee* remarks that the *Empire* has voiced the feelings of the class which it seeks to represent. It ridicules the idea of an Indian deputation to England after the war to press the

Anglo-Indian opinion on Mrs. Besant.

claims of India. Ridicule will not, however, deter Indians from the discharge of an obvious duty. It will only strengthen their determination to persevere. Mrs. Besant had in her address advocated the repeal of the Arms Act and the Press Act, which, she urged, and with perfect justice, would have afforded tangible evidence of a real change in the angle of vision of the British public. That these enactments are bound to be repealed or modified in the near future, the journal does not for a moment doubt. His Excellency the Viceroy said that in the present crisis the Indian Press has on the whole set an example of moderation and self-restraint. If there have been cases where the Press law has been enforced, these are exceptions, and in some instances at any rate, the executive orders were open to the gravest objection, notably as in the case of the *Star of Utkal*. As regards the Arms Act, the whole weight of reason and argument lies just the other way, and the recent cases of dakaity prove the necessity for relaxing the restraints of the Arms Act, if not for altogether repealing it. The dakaitis never find any difficulty in providing themselves with arms of first-class precision and effectiveness. The villagers are unarmed and helpless. They have the will and even the determination to assist the authorities, but they are powerless to do so, because they are unarmed and unorganized. Some of them in the recent cases lost their lives in endeavouring to arrest the dakaitis. If Babu Mati Lal Ghosh has been guilty of an absurdity in asking for financial control, he is in excellent company, for has not provincial autonomy been promised to Indians by the Government of India in their great despatch of the 25th August 1911? Does not provincial autonomy mean, if it means anything, the government of the province by the representatives of the people of the province? Does not the fundamental conception of government involve control over finance? The House of Commons is the seat of sovereign power, because it holds in its grip the purse-strings of the nation. Control over the finances is a necessary part of government, indeed its crucial feature. Provincial autonomy which has been promised is meaningless unless indeed it gives the people authority over the finances of the province. The view urged by Babu Mati Lal Ghosh may be "extraordinary," but it is the view of the Government of India, so far as provincial finances are concerned.

AMRITA BAZAR  
PATRIKA,  
12th Oct. 1915.

1082. Referring to Mrs. Besant's speech at the Star Theatre, the *Amrita Bazar Patrika* says though England has been ruling this country for upwards of 175 years and though the illustrious Queen gave her pledge nearly sixty years ago, yet it remains unfulfilled up to this day. This is due to the fact that Anglo-India has been administering the affairs of India in its own interests and not in those of the Indian people, and it "is not going to let you have self-government," said the lecturer. "For, where have you seen the privileged class coming down and making room for the subject race?" Mrs. Besant spoke of famine and divers diseases. This journal has been harping on this subject again and again, in season and out of season. Indeed, if India is ever lost to England, it will be not through external invasion, nor internal revolution, but on account of famine, plague, malaria and other deadly maladies. Politically India is also in a very bad way. Even a Negro can bear arms but not an Indian. He cannot enter the commissioned ranks of the army or enlist as a volunteer. The weight of repressive measures is crushing him down. Freedom of speech has practically disappeared both

Mrs. Besant's speech on Home Rule.



from the press and the platform. He labours under political disabilities which are emasculating him. Mrs. Besant deserves the thanks of both the rulers and the ruled for raising the cry for Home Rule for India. India's salvation will never take place if she is treated like a baby. She must have ere long a measure of real self-government, and not a poor apology in the shape of a Legislative Council or an Executive Council, if she is to become a source of strength both to herself and England. The people of India are now made to feel at every step that they have no motherland of their own, that they live for others and that they have no future. Naturally they have no heart either to improve their own condition or co-operate with the rulers with enthusiasm. However, as soon as they realise that they are a nation and can shape their own destiny, they will not only throw off their lethargy and rise to the full height of citizenship, but devote their body and soul to the service of England. To preach freedom at home and political thralldom abroad is an absolutely suicidal step.

1083. Referring to His Excellency the Viceroy's words on Indian aspirations, the *Bengalee* writes that power must gradually be withdrawn from the bureaucracy and vested in the people and their representatives. The process has been an enormously slow one indeed. A privileged class is very slow and very unwilling to part with power; and when the majority of those who form this class are foreigners, living isolated and apart from the people and more or less out of touch with them, the process of evolution from bureaucratic to popular rule becomes one of peculiar difficulty. The impulse must come from above, but it must be strengthened by the forces of popular opinion. The people must demand self-rule in no uncertain voice, and must make it clear, with the aid of the constitutional means at their disposal, that they are resolved to have it. Indians must therefore see to it that there is no hesitation, no faltering, and that they pursue with firmness and tenacity the path of patriotic duty, in urging in season and out of season their claims for recognition as a partner and not a dependant in a free, great and federated Empire. Nations by themselves are made. Illustrious and far-seeing Viceroys will help the people, but the continuity of a great line of Viceroys is dependent upon the chapter of accidents. The nation, however, lives and is immortal. Just claims founded upon liberty and righteousness are irresistible. The salvation of Indians lies with them, in their devotion to duty and in their unfaltering submission to the paramount importance of the moral laws. Let no one lay the flattering unction to his soul that a nation can be made or saved by bombs or by assassination. The path of redemption lies in a far different direction. In the struggle in which the people of this land are engaged, the moral laws and the sympathies of civilized mankind must be on their side.

1084. The *Bengalee* says that upon a single passage in the Viceroy's Anglo-India, the Viceroy and speech, the *Englishman* fastens itself with self-government. desperate tenacity and evolves a meaning suited to its political leanings and prejudices. "The day for the complete fulfilment of this ideal (the ideal of perfect self-government) is not yet," said the Viceroy, and forthwith the *Englishman* exclaims, "there you are; even the Viceroy, the friend of Indian aspirations, is not wholly with you in the matter of self-government." Even if that were so, Indians should not despair, but cling to their platform with unflinching firmness. If His Excellency the Viceroy was opposed to self-government in India, the journal would have respectfully differed from him; its convictions on the subject would have remained unaltered; it would have regretted the fact, but it would not have turned back from the plough to which it had set its hand. Fortunately Lord Hardinge is the friend of self-government in India. The author of the great despatch, promising provincial autonomy, cannot be otherwise. The *Englishman* may find it convenient to say that the pledge has been repudiated. It would be a dishonour to the English name and the British Government if it were, but it has not been. Lord Crewe might have felt it necessary to dissemble in the presence of a hostile House. However, the promise was made by the Government of India. Has the Government of India withdrawn it by word or action? The answer is in the negative. It is a vain effort to try to

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make out that Lord Hardinge's speech is a pronouncement against self-government. It is distinctly in favour of it. It is an appeal, earnest and eloquent, to the servants of the Crown in India to adapt themselves to the new situation and prepare India and foster and guide Indian aspirations so that in the fullness of time, India may be regarded as a true friend and not a trusty dependant of the Empire. His Excellency's goal and that of the journal are the same. He may regard it as a distant goal. The paper thinks that Indians are much nearer to it than some believe.

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11, CAMAC STREET,  
CALCUTTA,  
*The 9th October 1915.*